

Buddhist Meditation

Systematic and Practical

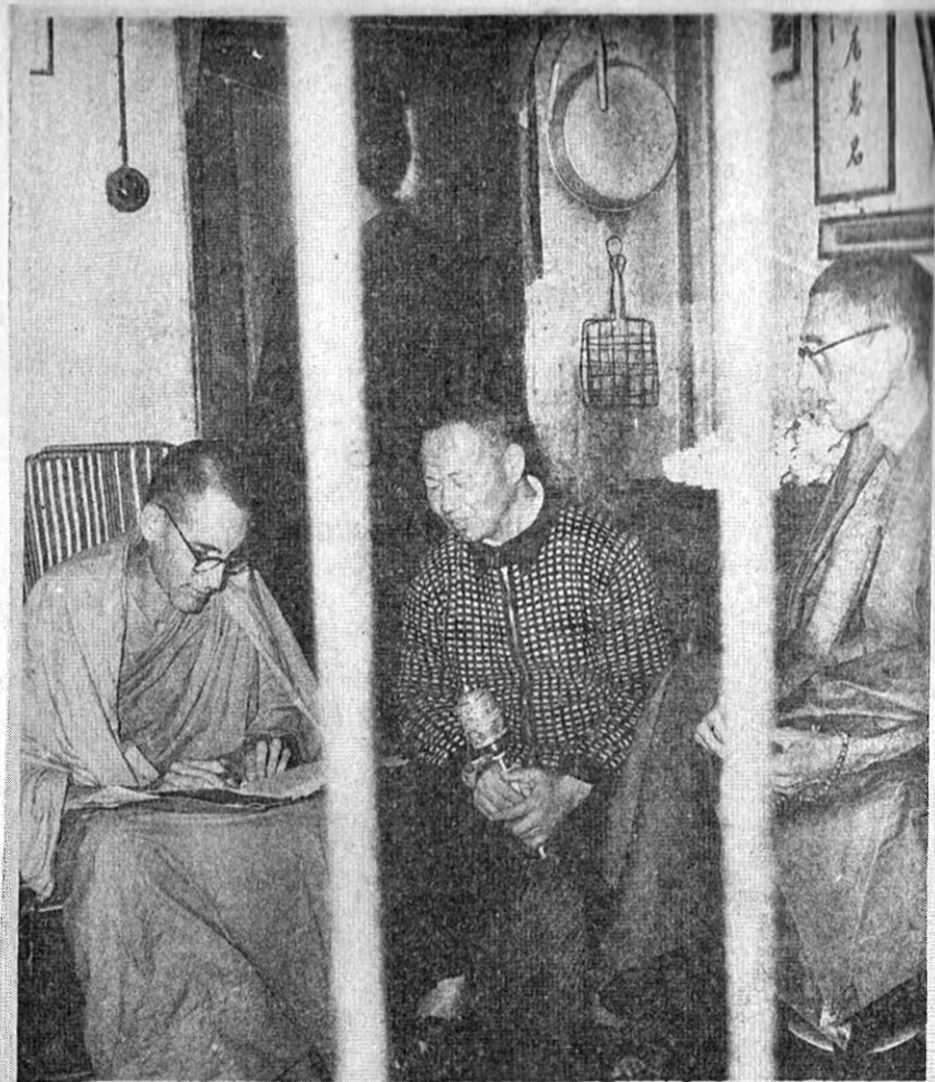
A Talk by
The Buddhist Yogi C. M. Chen

Written Down by
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Foreword

The enquiry into absolute reality has been a fervent pursuit of many people through the ages. Out of the multitude, only a few had discovered the right path and among those few, even fewer attained the absolute truth. The accomplished ones usually had no words to say when asked about their achievement for absolute reality is cognizable only through experience. By trial and error a seeker may discover the right path at last, but this process may be shortened or omitted if one has an experienced guide who is free from both sides—saying or keeping silence.

Now we are fortunate to have found such an experienced guide in the distinguished Buddhist Yogi C. M. Chen who, out of compassion, has enabled the Ven. Sangharakshita and Ven. Khantipalo to write down this systematic and practical guidebook for the benefit of the serious students in Buddhist meditation in the English-speaking world.

It is hoped that sincere readers will read, reflect, and practice accordingly. Gautama Buddha's teaching does not tell us just to believe blindly. It invites us to come and achieve results ourselves.

The Buddhist Yogi C. M. Chen has some other useful works in manuscript awaiting for publication. Interested people are welcomed to contribute for the cost of printing them for free distribution so that more phases of the Dharma may be presented to the Western World.

May all attain the Peace Profound.
Upasaka Khoo Poh Kong
MALAYSIA, 11.6.1966 (2993)

Foreword to the 1980 Edition

This book is unusual among the numerous publications available on Buddhist meditation. It is based upon the experiences of a well-known Buddhist yogi, Chien-ming Chen, (commonly known as Yogi C. M. Chen) who practiced meditation alone in Kalimpong, India at the foot of the Himalaya Mountains for over 28 years. This book presents both doctrinal and practical aspects of the subject. Furthermore, it explains and correlates the Hinayana, Mahayana, and Vajrayana traditions of Buddhist meditation and offers detailed instructions on undertaking the Vajrayana method for a Western student. The main text is augmented by several appendices which give more detailed information and instruction.

The manner in which this meditation manual was first written in 1962 in Kalimpong, West Bengal, India, is described in the beginning of the Introduction of the 1966 edition and 1976 reprint: "In this book, the words of our Buddhist yogi, C. M. Chen, have first been noted down and particular care taken to preserve something of his original expressions and peculiar style. So that nothing is missed, two persons met him every week. One listened, that is Venerable Sangharakshita Sthavira, and another was the recorder, that is the writer (Khantipalo Bhikkhu). The next day, the subject still being fresh in mind, these notes were converted into a rough draft after which they were given to the Ven. Sthavira for his comments. After revising as he suggested they were typed and then taken along to the next meeting with Yogi Chen. He then read them carefully, adding or deleting

material where necessary, resulting in a final manuscript which is certainly well-checked and we hope, an accurate presentation of the Buddha's Teachings and Yogi Chen's practical experience of these."

The final draft was published as a book in 1966 by Upasaka Khoo Poh Kong of Malaysia for free distribution to all who may be interested in Buddhist meditation. When that edition became out of print but still in demand, I had 1000 copies of it reprinted in the United States in 1976 for free distribution from my office in New York City. The reprint edition was photo-printed from the 1966 edition to which Yogi Chen added two interesting appendices: "How To Transform The Human Body Into The Buddha Body" and "How To Transmute the Human Consciousness Into The Buddha's Wisdom"

It became apparent that there was a great public demand for this book soon after its reprinting in 1976. It was also apparent at that time that certain revisions to the book were necessary. Sanskrit transliterations needed standardization and some passages required clarification. It was felt, however, that the basic style should be left intact as long as clarity of meaning could be maintained. In this way it was hoped that the reader will have a greater sense of contact with Yogi Chen himself. To accomplish this The Institute for Advanced Studies of World Religions, New York, obtained the permission of Yogi Chen and proceeded to organize a team headed by Dr. Christopher S. George. Miss Vicki Brown was then dispatched to Berkeley, California where she worked with Yogi Chen for over eight months revising the text.

The present edition is the result of the joint effort made by the members of the team which included Teresa Szu, Alice Romanelli Hower, Larry Hower, Vasiliki Sarantakos and Janet Gyatso.

For more than 30 years Yogi Chen wrote and printed many Buddhist books both in English and Chinese. He made a vow that none of his works should be printed for sale. He lives such a humble life that one can hardly find any difference between his one room apartment in Berkeley, California and his small hut in Kalimpong, India. By putting Yogi Chen's words to print, we are attempting to put you, the reader, in spiritual communication with him and enable you to visualize the kind of man Yogi Chen is.

C. T. Shen

A Note to the Readers

This book assumes that most of its readers have some basic knowledge of the Buddha's Teachings and in particular are acquainted with the tradition of Buddhist Meditation and Wisdom. A number of books exist where this subject is treated for the instruction of beginners but the special merit of this book is that it takes the whole range of Buddhist thought in its three vehicles (yana) and shows how these complement each other to form a unified three-in-one systematic way to Buddhahood. The meditations of the Hinayana are comparatively well-known in western lands but knowledge regarding those of the Mahayana, especially the practice applications of the perfection of wisdom, is very scanty indeed, while the West knows almost nothing of Vajrayana techniques for Full Enlightenment in this very life. It must be emphasized, as our wise and learned author has often done, that each one of these chapters could be expanded into a book, or into many books and that here, as one might expect in a book of this size, only a selection can be given of the very vast range of material dealing with Meditation in Buddhism.

Readers who come new to this subject are therefore advised to read first the biography of our yogi as he says, "to get some interest," and then to turn to the conclusion where a brief summary appears of the contents of this work concisely presenting our Three-ways-in-one. They will also find it instructive to read the answers given by our yogi-author to a number of questions on practical matters connected with meditation which form an

appendix to this book. Having thus gone in full circle around the work, they will be ready to spiral inwards, to the inner chapters containing the explanatory diagrams and a digest of meditations to be practiced in the various vehicles taught by Lord Buddha for carrying all beings to the Unexcelled Perfect Enlightenment.

Triyana Vardhana Vihara,
Kalimpong, West Bengal,
India.

The writer, Khantipalo Bhikkhu.
On Full Moon Day of December
in the Buddhist Era
2989 (1962 CE).

Foreword to the 1989 Printing

This is a photocopy of the 1980 edition. The photo from the 1967 edition that shows Yogi Chen giving this talk to the two monks has been reinstated. A set of images of the Four Guardian Kings who are the protectors of this book has been reinstated onto the backcover. These reinstatements are made in accordance with my late Guru Yogi Chen's wish.

The Second Lineage Holder of
Adi Buddha Mandala

Yutang Lin

July 4, 1989
El Cerrito, California
U. S. A.

Foreword to the 2011 Revised Edition

The printed version was scanned long ago and then converted by software into Word Perfect 5 files. Then we converted those into Word 2003 files. A Buddhist tried to correct the Sanskrit terms contained in it, but did not finished the work after long years.

Then in 2009 a Buddhist by the name of Dhammacari Shantavira contacted me via our websites and volunteered to review and revised the Sanskrit terms, and he also offered many findings on typos and mistaken references. All his results in Word 2003 files finally reached me by the end of March 2010.

The fonts used showed Sanskrit properly but looks ugly. Nowadays one can easily find references to Sanskrit terms on-line using only English letters. So I decided to use Times New Roman as the font, and get rid of all those Sanskrit alphabets.

From August 2010 to May 2011 I worked on reviewing and revising these files and showed my revisions in green highlights. Many mistaken references had been corrected and all Chinese terms are given in Pin Yin now. As soon as each chapter or appendix is done, I released it to all on my email list. And disciples who are maintaining our websites updated and posted them immediately.

May Guru Chen's teachings spread and benefit many
sentient beings!

Yutang Lin
May 9, 2011
El Cerrito, California

NAMO TASSA BHAGAVATO ARAHATO SAMMASAMBHUDDHASSA

Introduction

The sun shone down brilliantly upon the town of Kalimpong and seemed by its shining to approve the project that day begun. For this was also concerned with illumination. That is, a book not merely upon the theories of meditation, of which there are many already, but written on the practice of Buddhist sadhana. This is indeed an aspect covered much less thoroughly. In this book, the words of our Buddhist yogi, Chien-Ming Chen, have first been noted down and particular care taken to preserve something of his original expressions and peculiar style. So that nothing is missed, two persons have met him every week, one listened, that is Venerable Sanghrakshita Sthavira, and another recorded, and that is the writer. The next day, the subject still being fresh in the mind, these notes were converted into a rough draft which then was given to the Ven. Sthavira for his comments. After revising as he suggested they were typed and then taken along to the next meeting with Mr. Chen. He read them carefully adding or deleting material where necessary, resulting in a final manuscript which is certainly well-checked and, we hope, an accurate presentation of the Buddha's Teachings and Mr. Chen's practical experience of these.

And now, having told the reader something about the origin of this book, let us in mind go back to that first meeting, not indeed the first between the cooperators

producing this but first specifically concerning this work. To find Mr. Chen might be difficult enough unless one knew the way. Not that he lives now in some remote mountain cave or inaccessible hermitage, but because the crowded, narrow and rather steep streets of Kalimpong diving from one level to another would confuse most in their search. To reach our yogi one descends these streets to lower and lower levels and passing through a crowded neighborhood predominantly inhabited by poor Tibetans, one comes to a row of prayer flags. In front of his hermitage is a large farm of the Agriculture Department which presents a beautiful landscape from his south window. As he says, poems already made by nature when viewed from this window have inspired him many times.

When he arrived here, before the influx of Tibetan refugees into Kalimpong, his house was quite isolated and from the lower ground of the farm grew up to the height of his window five trees used as a Bodhi-tree substitute in China. Those were foreseen by our yogi in the light of his concentration, before he came to Kalimpong. Moreover, they were exactly the height of the Buddha, that is, sixteen feet according to Chinese belief. They were more than an auspicious sign for him; their deep meaning being that just as the Panca Tathagata emanate from Vajrasattva, so these five Buddha-symbols stood below his hermitage. Therefore he composed the following poem:

*Half stragglng town-end, half extensive farm:
Between, a hermitage we see appear.*

*Who ranged five trees below of Buddha's height?
I come, yet no new work awaits me here!*

And so the hermitage, so favorably situated, was called by our yogi, "The Five Leguminous Tree Hermitage." These trees have now suffered the destroying hand of man but in their place five bamboo poles fly their printed flags of prayers. Now we are there, a few steps climbed, a back door gently tapped and there is Mr. Chen, his face round and smiling, welcoming us courteously with little bows. He motions us to sit in a small room, one of the two which he rents, and kindly provides us with a little refreshment before his talk begins.

On this first occasion, it was decided that an outline of his biography would be a good introduction to his explanation of practice and realization. At five o'clock we began, the sounds of a Tibetan bhikshu's puja in a nearby house drift in through the window, a drum beaten, a voice lowly chanting....

Let Mr. Chen introduce his own life story:

Autobiography is based on the "I," but in practice no "I" is found, so why should we deal with it? All that we can talk about is a certain mass passing through a period of time and being constantly identified as the same person. Though I have practiced meditation for more than twenty years, still no "I" has been discovered; while on the other hand voidness does not mean nothing. I dare not say that although I have lived in Kalimpong that any "I" has lived here and experienced all that time, for all is changing

from minute to minute. Even the space of Kalimpong occupied never is the same, as our globe is always moving. I dare not say that I have been a hermit for so long since impermanence applies both to subject and object. It is really impossible to talk definitely of either.

But one lives from day to day and traces remain; life is just a continuous mass of traces with nothing that can be held to either by you or by me. But just as the Bodhisattva went to Vimalakirti and there was nothing to talk on but you have come so far and all this is at command. Under such a glorified condition of you, how could I keep in silence?

In the Tibetan tradition, biographies are divided into four parts and as our time is limited, I shall try to compress an outline of everything under these four headings: Outward, Inward, Secret, and Most Secret.

Mr. Chen smiled and got up from his little wicker stool to take some letters handed by a young postman through the open window. He had helped the young man, a new neighbor of his, with some money and cooking utensils. Now, leaving his letters till later, Mr. Chen sat down and resumed his tale:

A. Outward Biography

The outward biography concerns family, renunciation, and impermanence and about these I shall give a brief sketch not because it is about "I" but from gratitude, as a

blessing of the Buddhas that I was born in such circumstances.

Before my birth, my mother during both day and night saw before her inner eye a large sun shining in her throat; but when a doctor was consulted, this symptom was not traced to any known disease and indeed my mother was perfectly healthy. The young Chen was born covered by an unbroken placenta and so undefiled by the mother's blood. Nor did he cry at birth as most children do. My mother noticed in my forehead a depression between or a little above the eyes—an evil omen according to worldly astrology standards but favorable sign for Bodhisattva. After giving birth, my mother developed two extra breasts and I took milk from all four. My father joked with her that she was just like an old sow.

There were eight in the family, four girls and four boys, and I was the fourth. Even while I was young most of my brothers and sisters died and for them my mother was often crying. One day, a blind, wandering fortune-teller told my mother I too should have a short life and I overheard him saying that although I was the last son yet I should die early. Seeing so much death and hearing this made me fear it very much. My mother loved me deeply because she had lost so many of her children and feared to see me die as well and still there were other troubles in our family. My father not only took a second wife but was always running after the wives of others. On women and drinking he spent the family's money.

For these reasons I had two fears, death and poverty. So while I was young, I saw that the world was very painful and remember once after one of my parents' frequent quarrels, that my father brought out a knife threatening to kill my mother.

Seeing so much suffering in my youth, these words now came from a heart knowing well the universality of dukkha and tears were in our yogi 's eyes.

During my young days I had the duty of looking after my old grandfather. He had a shop and very early in the morning I would get up and go some distance to open it. He became very fond of me because of my diligence but as he grew older practically everything had to be done for him when he became nearly blind, even to putting the lighted charcoal in his pipe. The old man was always coughing and spitting for he had severe consumption and, when I was ten, he died from this.

As a young prince, the Buddha-to-be saw the four great sights in the city outside his home, but I saw three of them inside my own house. The fourth, a bhikshu, I did not see at that time. I had no need to read the Hinayana books to be convinced of the first Noble Truth of dukkha; it was my own early experience. But I could not give up the world in any case as I had still to care for my parents, for there was no one else to look after them.

B. Inward Biography

Here should begin the account of my inward biography dealing with the mental training I received under the various teachers who guided me.

At that time there were no regular schools organized in China but fortunately a rich man lived locally who could afford to employ a teacher well-versed in the Confucian books. I was able to study with him and since my memory was very flourishing then, I was always placed first out of ten boys. We finished our study of four classics and afterward I went to the new primary school opened in the town by the government. While this school taught the usual range of subjects, young Chen liked the study and recited with a teacher by the name of Mr. Lu Bo Wen, poems of ancient Luo Hong Xian. He was a young man who had risen to great official eminence through the ancient system of examinations in the Empire to become the Chief Minister. After he had attained this he found his position unhappy and wished only to renounce it together with fame and power, and go to live as a hermit in the mountains. This he did, and his poems, teaching a mixture of Taoism and Buddhism with much of his renunciation, were well known and much appreciated.

I wished very much to renounce everything and follow his example, but how could I? My mind was stirred, too, by masters at school, who said I was clever but weak and would die soon. But I was only eleven at that time and did not want to die so early. I studied very hard, sometimes getting up in the middle of the night to begin, and to overcome my sleepiness, I would smoke a village

"cigarette" to wake me up. (But I did not take it up as a habit). In this way I was always first in the school.

After attending the Primary and High Schools, I went for six years to the Normal School in Changsha, the capital of Hunan. Since I had the desire to learn everything, there was little I did not put my hands to, even to playing the piano. No lights were available in my room and so for long hours during the middle of night I would study in the only place where one was continually burning (the latrines). This tolled upon my health and though my father said I should rest, I continued to work hard. I was able in this way to graduate well and obtain a post as teacher in the High School.

A meeting of the provincial educational committee was called in order to select a secretary. There were 72 districts in the province and each sent two candidates, thus 144 altogether competed for the job; but I had the good fortune to succeed. The committee had the responsibility for maintaining the provincial library and museum. The library here was very extensive and I had the chance to read widely and to my liking were the Taoist authors. They promised many different ways of prolonging life, and the hope for which attracted me greatly.

The puja-drum outside had ceased its rhythmic beat; perhaps the bhikshu was taking a draught of well-earned tea. Mr. Chen also paused before continuing while other sounds of his crowded neighbors, the cries of babies, the shouts of women and children, sharply punctuated the

quietness of his hermitage. Mr. Chen has himself said that once he was in Shanghai and attended a theatrical performance by the well known artist Dr. Mei Lan Fang. While it was in progress he got a deep concentration, much better than he had obtained living in a cave. Although he has some neighbors living close to him their voices give him no trouble.... It is surely only one very well-practiced in meditation who can ignore all these.

When I had read a good many Taoist books, I went one day to one of their Divine Altars. The diviner in charge predicted that besides the mere attainment of long life, I should become immortal if I practiced their teachings. This was a turning point in my life, when my mind became less concerned with worldly things.

The library also contained the works of Venerable Tai Xu, the vigorous reformer of Chinese Buddhism and his works I read enthusiastically while knowing but little of the real meaning of Buddhism. Ven. Tai Xu's writings were easy for the young and educated man to read as they contained a blend of the modern scientific approach with ancient wisdom.

In the Province of Hunan at that time there was no lay Buddhist organization and progressively minded upasakas desired very much that Ven. Tai Xu come to assist them in forming an association and give them also the benefits of his learning in lectures and advice. They urged me to write on their behalf to invite the Venerable one, but I did not want to do this since I knew little Buddhism. They persuaded me, however, and

hesitatingly I wrote. It seems the Venerable teacher liked my letter and in his reply he gave me a Buddhist name—Fa Jian (Dharma-hero, Sovereign of the Dharma). He did me a great honor by presenting two scrolls in his calligraphy of Buddhist teaching and said that I should become his disciple. I was really converted to Buddhism by him when he came to our town a month or two later. I was privileged to work under him in the new Buddhist College of which he was the founder.

Mr. Chen has very kindly amplified a portion of his life at this stage by sending a letter in which he says:

During the period of my conversion, I began by studying the Avatamsaka Sutra. I was especially interested in the chapter of that Sutra on pure conduct. This chapter sets forth how daily life should be well accompanied by the Bodhicitta (Wisdom & Mercy heart). To give two illustrations: when we walk we should think of the sentient beings all walking on the great path of Buddhism; when we sit we should wish that all sentient beings are sitting on the Vajrasana (Diamond Seat) as well as Lord Buddha and so all attaining final enlightenment. In this way almost every action of our daily life is well accompanied by the Bodhicitta for the sentient beings.

Once I had to print a certain book, and with a concentrated mind I wrote out the whole of this chapter in good and vigorous style so that many copies might be made for presentation to others. Since then I myself have always used and followed these same gathas in my own life, well preserving the precepts of the Bodhicitta and

constantly accompanied by the Bodhicitta itself. As a result of this I never cheated a person, even a little boy. In my dreams I was praised by a demon of disease, when I was cured of ringworm. He said that they feared me because I never cheated my own mind.

To return to Mr. Chen in his little room. He said at this time: In spite of my studies I was still wandering between Taoism and Buddhism. I thought that the Hinayana was very good; but it could not prolong my life and though I had taken the Buddhist Refuge (sarana), I really broke these when I met a Taoist Guru Li Long Tian, who I knew would give me instructions on how to lengthen my life. This teacher had a face like a little boy, although he was very old, he had taken no food for twenty years. I could not believe this when I was told; but after living with him for a few days, I saw for myself that it was true. He gave instructions which I practiced and from them obtained good results.

After Ven. Tai Xu's visit, the Buddhist Association in our capital became very flourishing. A temple was constructed for the laymen where the Pure Land tradition was followed. It was here that I read the Qi Sha edition of the Tripitaka. At that time I knew only the Hinayana and Mahayana and my practice was to take only a vegetable diet while living apart from my wife.

Mr. Chen here described how the old tradition of Vajrayana in China, which had flourished in the Tang Dynasty, had quickly died out since knowledge of it was restricted by imperial order. He then went on to say that

the present traditions of Vajrayana in China are all derived from Tibetan sources. After this brief explanation, Mr. Chen was kind enough to tell us something about his Vajrayana Gurus:

While I was working as secretary and teacher of the Middle school, I met a teacher of the Gelugpa tradition, Gelu Rinpoche. His teaching in accordance with his spiritual succession laid great emphasis upon vinaya-observance and the four foundations of practice. Since I could not accomplish these while living amongst my family, I went to live in the shrine of my teacher's temple. In the course of two or three years, I managed to complete the first three foundations. That is, I finished ten myriad prostrations, I went for Refuge ten myriad times, made ten myriad repetitions of the hundred-syllable-mantra of Vajrasattva as a confession of evil. To do all this I used to get up at three o'clock in the morning and practice until nine when it was time for me to teach. The fourth foundation of practice I did not have time to complete in that place for it involves the offering of the Mandala also ten myriad times. In that temple I only managed one myriad Mandala-offerings and am still engaged in finishing this practice. (Of course, even when these practices are not yet complete it is usual to take up others more advanced in nature as Mr. Chen has done.) Because of the good foundations then established, there have been no obstacles for my practice later.

My teacher had heard of a great Hermit-guru living in Jiang Xi Province who followed the teachings of the

ancient ones (Nyingmapa). The hermit's name was Lola Hutuktu who, despite an official position in the Tibetan government, lived the solitary life. When Gelu-guru went to visit him, this hermit understood that although he seemed humble enough, pride was strong in his mind for he had many disciples in different parts of China. I thought he imparted some teachings to Gelu Rinpoche. The latter, on his return, kept silent and would not pass on to us what he had received.

Seeing that I could not get further instructions from my father Gelugpa guru, I decided to go and find Lola Hutuktu myself. This I did in spite of family difficulties. After I had left, taking with me a little money, my wife came weeping to my Gelu guru telling him of lack of money in the family but I felt worldly considerations of this sort must be put aside for the time being and that it was most important to get teaching from Ven. Lola. While I was with him, he gave me many instructions for the practice of meditation including the Atiyoga doctrines of Mahamudra and the Great Perfection. He could commonly tell events in the future and predicted that I would have a daughter, telling me also to live with my wife and take meat. He instructed as well that I should study Chan because its realization went very deep.

When I came back from the hermitage of Lola Hutuktu, I was doubtful on the point of how causation might also be void and how evil action contains also the truth of voidness. I took advantage of three holidays during the school's spring vacation. For three days I confined

myself in a room of my school, fasting for this time and also keeping my excrement in the room. I just meditated upon the Truth. On the morning of the third day, I suddenly saw the Iron Pagoda in South India. (The Siddha Nagarjuna took out from the iron pagoda, the abode of Vajrasattva, the texts of Mahavairocana Sutra and Vajrasekhara Sutra, and received instructions from him.) And at the same moment I determined that the Truth is that "all is this, no else talk." Since then I have had no doubts upon the Truth. So this is a little attainment of Right View (samyak drsti).

Altogether I have had four kinds of gurus of which the first is called the outward. Examples of outward gurus are my Confucian and Taoist instructors. Secondly, I have had many inward gurus teaching exoteric doctrines, the first of these being the Ven. Tai Xu. With others I read the four different editions of the Tripitaka concentrating on the Mahayana works. Even when I first read the Diamond Sutra, I understood its meaning having an insight into unity of the opposites. Many of these Mahayana and Vajrayana gurus were seen by me in dreams and meditations; such are predestined teachers linked to the pupil. In total I have had thirty-seven Buddhist gurus but space does not permit me to describe them more, either their characters or their doctrines.

Mr. Chen looked up as he said this, appearing to be a little thoughtful. Now, he said, we come on to the third type of guru who gives one instruction in meditation and in dreams. They are called secret or unworldly gurus; for instance, Mahakala has given me many instructions.

Fourthly, there is the Guru of the Dharmakaya, which is the wisdom of non-guru. This guru is not a personality, but out from it I have obtained many teachings. Our yogi got up from his seat and went to a glass-fronted cupboard which was packed with books. Taking out a good pile of books, he brought them for us to see. In all there were twenty-two volumes, each page covered with closely written Chinese characters. They are examples of what the Tibetans call "Mind-Treasure," (Dutun) that is newly discovered spiritual instructions. They contain teachings on a wide variety of subjects among which may be mentioned, Mudra, Yantra, exercises for opening Cakras, Nadis, etc., and sometimes practices are given for maintaining bodily health, as well as Charms. These latter ones, Mr. Chen says, he has never imparted to others.

Our yogi then told us about two of the teachings received in this way. The first concerned the initiation into meditation of the goddess Ekajata which he had received but without being given the necessary mudra. This was not described in any text, but was perceived by him in meditation. He then demonstrated it to Bhadanta Sangharaksita who was also empowered to practice this sadhana. The other mudra he showed on this occasion is one of great use in modern travel, known as the White Umbrella sign associated with the guardian deity Sitatapatra Aparajita. It has been used successfully by Mr. Chen to ensure safe air passage.

C. Secret Biography

The first two sections of this biography are now complete and we come to the third division called "secret" where inspirations concerning practical renunciation are the most important points, and it is necessary to understand that we must get perfect renunciation and that our desire to practice must always be strong. I will give an example of this. When I was a teacher during the long summer vacation, I was able to practice for two months as a hermit and again for one month during the winter holidays. This I did for many years. When the time came to return to school I always wept for during my work at school there was little time for meditation. And yet I knew that I must earn money to support my aged parents and my family. So what could I do? We have many lives and therefore many parents and we should try to save them all, but in this life due to bad actions in the past I was not able to free myself from my family. Many times I tried to give up family life and be like the great Tibetan solitary Milarepa but there was nobody to support mother, father and family. Again I wanted very often to be a bhikshu but could not leave home due to worldly obligations.

At one time when I was half awake, the Dakini of Heruka came to me and said, "Go to Si Chuan." And so I went there to get detailed teachings of the Vajrayana. I could only go if there was some source of income so it was fortunate that I got a chance just on the date after I heard the Dakini's command. A secretary of Central Government due to the war was evacuated there. I was promised to fill up in it. When I arrived there, he was absent for seven days. I was without money, so I used

this opportunity for solitary meditation. While I meditated, the five sisters, emanations of the Buddha Amitayus, told me to go to Xi Kang but without support how could I go? When my superior returned, I asked him if he would help me, and generously he gave me about 200 Yuan in Chinese money. With this I set out for Xi Kang where on the snow mountain I received instruction from the famous Ganga guru. I stayed with him practicing his teachings constantly until my money ran out, in all one hundred days. In a dream experienced in this place Karmapa Rinpoche appeared to me and commanded me to come to him, but for this I would have tried to go to Dege. For funds my guardian deity Wei Tuo, in Tibet identified with Vajrapani, who will be the last of a thousand Buddhas to appear in this auspicious aeon, promised me four myriad Chinese dollars. (Mr. Chen laughed heartily at the memory saying): What and where could I do with so much money? When I left there, I counted the income and goods; the expenses were equal to such a sum. I should gratefully give thanks to him. Whenever I got almsgiving, he would appear on a bank note which had been received. Before I arrived at Dege I had a vision one night of Khyentse Rinpoche who was the teacher of young Karmapa, the king of Dharma, and I knew at once that he was an emanation of Mahakala. When we met later in Dege I told him that I knew of his spiritual eminence and, rather surprised, he admitted that he was practicing in the meditation of Mahakala. He asked me how I knew and after I had told him, he was very pleased and said I was truly his disciple. Ven. Khyentse instructed many other Rinpoches but he gave

to me many special teachings, other than what he imparted to them.

Before I finished this section of my life, I should like to make clear that it was necessary for me to go to Xi Kang to obtain the secret doctrines of the third initiation (dbang) which is not completely available in China. By this, one is empowered to practice the Tantras requiring the participation of a female consort. These yogas have certainly been practiced by me both with my own wife and with other consorts. But I have not gone into detail of them out of respect for the position of the two bhikshus present. Bhikshus being celibate members of the sangha only practice the third initiation of the Tantras, if at all, as interior practice, never of course using an external consort.

From this period I gathered numerous empowerments and other instructions from seven different schools of the Tantra in Tibet: Gelugpa, Nyingmapa, Kargyupa, Shangpa, Jonangpa (Kalacakra), Drukpa (Kargyupa branch) and Sakyapa. The practices have their corresponding texts which may only be read and learned by those empowered for the meditation which they described. Naturally such books are never published, as their contents are only meaningful after the proper instruction has been given.

It is also worth noting that many of the teachers, of whom I was a pupil, were not famous or those with established reputations (though some were). The majority were little known, and often living in remote wild places with very

few disciples, if any at all. Some were not Tulkus (Emanate Lamas) but might by their own efforts in this life found a spiritual line. Very often the deepest teachings are found among such sorts of Gurus.

After staying in seclusion for this period, my gurus asked me to return to my own province to rescue my family from the Second World War. So I went, after I settled my family in a safe country, I lived in a cave for two years just before I came to India. Before I returned, I met my friend Garma C. C. Chang, who asked me what we should do, and I told him, "Go to India." But he said, "Why go there? Buddhism is finished in India." "Although Buddhism has gone, still the holy places are there," I replied. I foretold that he and I would go, and it turned out that in spite of his disbelief, he did go to India on some government work. A rich patron of mine, Mr. Huang, wished to go to India on a pilgrimage and suggested that we should go together. This we did in 1947, myself, aided by the generous Mr. Huang, made the pilgrimage to all the holy places. My kind patron returned when all this was completed, but I stayed to meditate for at least one week in each place to find out what would be a most suitable place for my practice. Finally Mr. Chang helped me to stay in India and so I came to this hermitage in Kalimpong.

D. Most Secret Biography

This fourth section of biography, entitled "Most Secret," deals with Realization. Under this we may consider

certain divisions which are very broadly related to the three yanas of Buddhism.

a) The Attainment of Cause

In this section, renunciation is most important, a fact repeatedly taught in the Hinayana. In my life, there have been many times when I have practiced this; to give a few examples. Many times have I been tempted by higher positions and more money, as when I was secretary to the Educational Committee of Hunan Province there was the chance of a good post as professor of classical Chinese with many students and much money but I renounced this. During my practice of the four foundations of Tantra, a post as secretary to a high government official was offered to me but for this I should have to be constantly on duty near the office telephone, and so I could not sleep and practice in the shrine. This offer I therefore declined. Again, Ven. Tai Xu said that I must go to his new Buddhist College and there teach the student monks and laymen; so being my guru I had to obey him. So I went, leaving my teaching job in Hunan to earn the small wage of College in Si Chuan and all that it could give. Then after some time, I thought it was enough of this professor's life, which is all giving. I then decided to be disciple and gain something, so this I renounced and went to study in Xi Kang.

Here besides the studies, I was so fortunate as to be able to read four editions of the Tripitaka, while progressing with other studies of Vajrayana philosophy and Chan.

Through giving up, one only gains, and through the help of Wei Tuo I never hungered.

b) The Attainment of Tao (The Path or Course)

This has certain steps for which I have composed the following Chain of Similes. At this stage, where Mahayana teachings are used, the realization of impermanence of all things is most necessary. It follows that we are able to understand this when our renunciation is well developed, when we no longer cling to things, but recognize transient nature. The realization of this is as precious as money; our money is time, which even poor men have. We must make good use of the precious money of time and not waste it. The steps of our path-attained are then:

- i) to have the necessary money comes from the idea of impermanence
- ii) to buy with it the land of renunciation
- iii) which should be walled about with vinaya-observance
- iv) when we can safely sow the seed of Bodhicitta
- v) to be irrigated with the water of compassion
- vi) and richly manured by meditation
- vii) giving the blooming of the wisdom-flower
- viii) and the ripening of the Buddha-fruit

So that this might all be accomplished I have practiced all of Milarepa's three kinds of hermit life, even a fourth one which he did not mention. For eighteen years, including the period of my residence in Kalimpong, I have lived upon mountains and previously spent some months

dwelling among graves. The third kind mentioned is in caves where I have meditated for two years. My own and rather unique kind of hermit-life was experience of spiritual practice while taking a ten-day boat journey on a Chinese river.

c) The Attainment of Consequence: a Certainty of Enlightenment

By the practice of Pure Land doctrines I have clearly seen in my meditations the large silver lotus of one thousand petals which awaits me in Sukhavati.

From practicing Chan, I have gained many experiences of Truth through meditations. Please see my work of Chan: "Lighthouse in the Ocean of Chan."

In the six kinds of Tantra, I have had at least the low class of attainment, which should be kept in secret as the commandment said. However there is no claim here to Full Enlightenment and the world also has no need of me at present. To this let me give a little poem:

*A little rain in a deep dark night,
A little rock for a fishing jetty,
A little lamp on the half cold boat,
A little fish comes into the net.*

I am very regretful I have not completed what I imagined to be the four conditions of an ideal Buddhist.

Outwardly we must appear poor and be content with little.

Inwardly, flourishes the Bodhicitta.

Secretly, we must have a lot of great joy, in third initiation.

And Most Secretly, the Chan-liberated attitude.

As I have already said, there is no "I" glorified here. These four points above are also related to the sections of this biography: the first is the grace of my parents but not of me. The second is the grace of my Gurus. The third is that of the protectors and patrons, and the last one is the Blessing of the Buddha—there is nothing here of myself.

To sum up all the above four sections: All are belonging to the outward one of my biography which may be a little introduction to our new readers. The real Inward one should be a talk on my inspiration from practice of the two yantras. The real Secret one should be about the practical experiences from the third initiation of Vajrayana. The real Most Secret one should describe the practice of Mahamudra, Great Perfection and Chan. There will be an introduction to the old readers which I will write after I get a little more realization.

Our time was over, for it was now quite dark outside. We had heard a spiritual history, not a mere biography, and how much for reasons of brevity remained unsaid? The whole story is one of gradual unfolding, of slow but sure

building, from the teachings given early by his Confucian Master, through the Taoist phase of search for Immortality or at least long life, to interest in the Buddha's Mahayana preachings as taught by the Venerable Tai Xu, onward to the foundation of practice laid down under the Gelu guru. Then, rising to even greater spiritual height in the practice of the various degrees of Tantra and the experience of Chan. Despite such achievements, rare enough in our age, here was Mr. Chen who had related all this without boasting or any trace of owning these attainments. Here he was with little bows and a flashing torch showing us down the steps which he never treads, while saying again and again, "Thank you, thank you..."

HOMAGE TO THE BUDDHA SAKYAMUNI AND THE THREE GEMS

Chapter I

REASONS FOR WESTERN INTEREST IN THE PRACTICE OF MEDITATION

We had brought with us a bagful of young sweet maize grown in the Vihara garden as a gift to Mr. Chen upon our second meeting. He accepted them smiling and with many thanks, immediately taking them to his shrine room as an offering to the Buddhas and Bodhisattvas. One fine piece he took out of the bag and, opening his back door, he placed it in a little box high up on the wall, as a gift to the Four Great Heavenly Kings finely depicted there in miniature. They guard the entrance to every Tibetan Buddhist monastery just as they do the Yogi's shrine. After answering a number of questions upon a previous topic, Mr. Chen excused himself and made a brief salutation to the Buddhas, Bodhisattvas and guardian deities, for we were about to talk and write on Dharma, a serious matter. When he had completed this, we made a start on this chapter. Mr. Chen seemed to be particularly exalted, as exalted as the nature of his opening section. It was not easy to keep up with him as the information flowed out. It is hoped that everything he said has been caught here.

I am very thankful to you for your suggestion that I should speak on the reasons people are interested in practicing Buddhist meditation. You have come from afar to listen and write. Once when the Buddha was about to preach, he noted Vimalakirti's absence from the assembly, and although he could have preached much more thoroughly himself, out of humility he sent his Prince of Dharma, Manjusri, to hear the words of the famed lay Bodhisattva. In the same way, you were born in the noble country of England, and although you know all this much better than I, still you have humbly come from a great distance and I must speak.

Mr. Chen is pointing out here that it is the duty of not only the ordained Sangha to preach the Dharma, but it is also an obligation of the layman to do so if he is able.

The last time our talk was from the outside inward; today it will be the reverse, and in this chapter we shall go from the remote to the immediate cause of the interest of the West in practicing meditation.

A. REMOTE CAUSE—BY REASON OF THE DHARMA-NATURE

The Dharma-nature is unlimited by either space or time, and neither East nor West imposes any limits upon it. The Buddha's Dharmakaya embraces the Dharmadhatu and neither East nor West is outside it. There is no

correspondence between place and mind, and the dharmas of mind do not depend on direction, race, or geography. In the Abhidharma of the Idealist School, dharmas are divided into five groups, and this point is clearly stated in the fourth group, containing 24 elements dissociated from mind (citta-viprayukta-samskara).

Everybody, therefore, may receive the blessings of the Dharmakaya (see the Sutra of Wei Lang, translated by Wong Mou Lam). It appears everywhere, in every time, and in every being; therefore, there is certainly no reason why a Westerner or any other person in any place would be unable to practice Buddhist meditation, as the foundation for it is everywhere present. At every point there is North, South, East, and West, even to the sides of a finger (to demonstrate which Mr. Chen held up a rounded hand), and so there are many of these directions all relative to one another. How, then, is it possible for anyone not to receive the Dharmakaya's grace?

(Note: We should not make the same mistake as some scholars, who have equated this Dharmakaya with the Creator-God of theistic religions. To do so is to confuse a God who knows he is God, and moreover knows (or rather imagines) that he has created all things at a particular time, which is a dualistic position, with the omnipresent and superpersonal Dharmakaya, neither creating nor destroying, void (sunya) in its nature and

therefore nondual. The various "creators" are worshiped only by their followers, but the Dharmakaya is the fundamental nature of everything and of every person, throughout all time and quite beyond space-time limitations.)

B. BY REASON OF DHARMA-CONDITIONS

By "Dharma-conditions" is meant all the predictions of the past, the events then, the basic possession by all religions of a common factor, and the correspondences between Western religion and Buddhadharma. Let me explain these four points in detail.

1. It has been foretold by many Buddhist sages that the Dharma would go to the West and flourish there. Among Tibetans there is a well-known saying, "When the iron bird flies everywhere, then my Dharma will go to the West." This I heard from my esteemed Guru, Ganga Rinpoche, who quoted it as being the words of the Guru Rinpoche Padmasambhava.

More evidence comes from a holy place near Xi Kang called Padmagong, the Lotus Mountain. This is not found on any map, nor is it controlled by any government, for the local people are fierce and no one dares to go there. Through that land one may only pass with the mantra of Padmasambhava. The country is unusual in that, viewed from the mountains, the land looks like a lotus in bloom, but only two-dimensional.

The prophecy about it is that if this lotus should rise up, that is, become three-dimensional, then it is a sure sign that the Dharma is going to the West. According to some reports, this has happened and the prophecy is now being fulfilled.

Furthermore, the Tibetan consort of Padmasambhava, Yeshe Tsogyal, wrote down many secret teachings which were then hidden away in all sorts of places—caves, buildings, and stupas. Several of these have been taken out or discovered by great Lamas. One of these, the Mahamayavajra initiation ritual, was once found by a sage of Xi Kang. It next appeared in an old bookshop in New York, but how it got there is a mystery. Since the man who purchased it did not know Tibetan and was interested in publishing it, he asked my friend, Mr. Chen-Chi Chang, to translate it. When Mr. Chang read the ritual describing certain secret practices not suitable for commercial publication, he noticed a colophon that foretold that when this Dharma was discovered, the true teachings would pass to Western lands. Not only has this happened and is still continuing, but the very manuscript has found its way there! It was also prophesied that after some time I should preach the Buddha's word to the Western world, and now here you are both from England, writing this book which will be read by many people there—so is it not true?

Many other Tibetan books and teachers say the same thing regarding the Dharma and I shall not tire you with

too many examples.

2. It is the rule of Bodhisattvas always to remain in the world to preach the Dharma, and such wisdom-beings may be born in the East or in the West; location makes no difference. So you have come here, both so earnest as bhikshus and strong in your determination to practice the Buddha's teachings....

As to past events, the West has now a long history, and just as there have been many saints in Christianity, so there will be many Buddhist sages born in that region. For where can the Dharma come from now?

With his voice trembling and his eyes moist, the Yogi's concern for afflicted Buddhadharma was plain to see.

In India the true Dharma lasted long, but except for the work of a few in the present time, it would now be unknown. I appreciate very much Mahabhikshu Sangharaksita's efforts to restore it. Buddhism in China is now nearly gone after the Communist Revolution. With little remaining Dharma in either India or China, where can the Buddhist teaching flourish?

These words were spoken with eyes full of tears.

Ancient sages have said that in every period there is a center of Dharma, sometimes in this country, sometimes

elsewhere, and in different times and places this center will be predominantly teaching one of the great yanas. Now the Dharma center has long been established in the West and so has laid down very good foundations.

Another point is this. The English were the rulers of India for a long time and often seemed to regard Tibet as though it were their possession also. But they also treated the Tibetans well on the whole and allowed them to come and go freely. The Dalai Lamas have usually liked the English better than the Chinese, who were their nominal rulers, and His Holiness, the thirteenth incarnation of the Dalai Lama, was very friendly towards England. Tibet became known as a holy land and was highly regarded by students of Oriental religion. Many scholars were able to visit the country and study the Dharma there. In this way, quite a wide knowledge was gained of Buddhadharma.

3. It is also a Dharma-condition that all religions have the same basis as Buddhism: they all possess its first yana. This is called "heaven-and-man" Dharma, and we can see at once that it exists in every religion. It is the way to the Deva-worlds preached in Buddhism, Jainism, and Hinduism; it is the Paradise of Islam and the Heaven of Christianity. Therefore, this kind of foundation for Buddhism is established everywhere, and Buddhists of the West should not think of rejecting Christ's teaching because of this. (See Chapter II and Appendix III, II, A).

In different countries Buddhism has had a different basis; in India it was Hinduism. Note the Lord Buddha's numerous preachings to many Brahmans about the way to the Brahma-worlds, when he used the same terms found in their systems but gave them quite different meanings. Similar methods were employed in China, where the teachings of Confucius and Lao-tzu were its foundations. Before a Buddha's preachings are heard in any country, some wise men are sent by the gods to make good preparation for it.

This seemed a very good interpretation of the many religions in different lands, according to which other religions are "expedient teachings" until people are ripe for the Saddharma. Both listener and transcriber looked up and exchanged glances of appreciation.

4. We now turn to the correspondences between Western religion and the Buddhadharma. The history of the East-West relationship opened at the time of Alexander the Great. Buddhist missionaries, aided by the slightly later efforts of Asoka, spread the Dharma even to Macedonia, Cyrene, and Epirus, through the states of the Greek-Asiatic successors of the great conqueror. The Dharma appears to have been quite well established in Egypt. Especially in the area of Alexandria, that center of spiritual ferment, early Christian writers speak, though rather vaguely, about the Buddha and the sramaneras, his monastic disciples. But we have very

scant records of this because of later ages of destruction, first by the Christians when they came to power and later by the Muslims who conquered them.

It is possible that bhikshus from these Western lands may have gone on pilgrimages to India or Ceylon, for in the Chronicle of Ceylon (Mahavamsa XXX:39) there is mention of a place called Alasandra, thought by some scholars to mean Alexandria in Egypt.

A remarkable find was reported to have been made by a Russian explorer in the Hemis Gompa (vihara) in Ladakh. This was supposed to be a manuscript giving a brief account of Jesus' life in India in or near Sindh, where he is said to have studied for six years, returning at the age of twenty-nine to Israel. The book that gives this knowledge, *La Vie inconnue de Jesus-Christ*, by Nicolas Notovitch (Paris 1894), though rare now, is widely known in India in its English translation. (The manuscript from which it was derived has not been found, nor is anything about its existence known to the Ven. Kushok Bakkula of Ladakh, so that this evidence must remain open to doubt.)

There are, of course, a number of places where similes used in Buddhist works have close parallels with the parables of Jesus. It is a possibility that some connection exists between them, and that Jesus may have drawn upon material from the Far East to illustrate his meaning. The following are among the most striking, and as they

have been fully commented upon elsewhere, they will receive only brief mention here. There are similarities between the following: the parable of the two sons (Luke 15:11-32) and the simile of the burning house (Saddharmapundarika Sutra); the parable of the sower (Mark 4:2-25) and farmer Bharadvaja (Sutta Nipata); the parable of the blind men (Matthew 15:14) and the string of blind men (Tevijja Sutta, i 15); and lastly, the teaching of heavenly treasures (Matthew 6:19-20) is paralleled by a verse from the Khuddakapatha.

John the Baptist's life and some of the sayings of Jesus (on John see Mark 1:6, and on Jesus, Mark 6:8-9, Matthew 10:9-10, Luke 9:3) point to Far Eastern influence in Israel at that time which may have come in by way of the Essenes, definitely a sect with Oriental inspiration, though it would be difficult to say that this was specifically Buddhist. The spirit here is certainly different from the Old Testament prophets' teachings.

At that time, men worshipped "heaven-and-man" Dharma and were not prepared for anything going beyond this, so we should give serious consideration to John 16:12, "I have yet many things to say unto you, but ye cannot bear them now," which clearly indicates that Jesus knew much more than he could tell his disciples, and may point to the existence of an esoteric doctrine secretly transmitted, as claimed by followers of the Gnostic schools. Such "hidden teaching" could well have been derived from India, where at that time

Buddhism was in its ascendance.

Coming to modern times, many travelers from the West have remarked how similar to Catholic rituals the practices of Vajrayana Buddhism are. Usually, though, such travelers' knowledge of the Dharma has been rather slight and their comparisons therefore superficial.

Mr. Chen, absorbed in his appraisal of Christian and Buddhist resemblances, here looked from the transcriber to see the smiling young postman standing outside; he had only been waiting for a minute or less, but Mr. Chen profusely and warmly apologized for keeping him, and, taking his letters, went on.

Much good work was already done in the last century and a true flood of books was published, slowly making knowledge of the Dharma available to more and more people. But the flood of books then is only a trickle compared with the torrent today, many of these latter being reliable accounts of different sides of the Buddha's teachings.

C. BY REASON OF THE DECLINE OF CHRISTIANITY

Many examples may be given here to show that this decline in Western religion not only makes the practice of Buddhism possible (since dogmatic authority is now

weakened), but also makes it necessary, as people are wandering without any true guidance. A few contributing factors may be mentioned that have helped to loosen the grip which Christian teachings had over people.

1. The awakening of the scientific spirit with such men as Copernicus and Galileo did much to weaken Church authority, for they rejected the Church's absolute dogmas regarding "science." In particular, such men demolished the notion of the Earth and its highest being, man, as the center of the universe. This was a valuable step forward in mankind's thought, giving him a greater ability to judge his place in the universe more truly than had been possible with blind men-centered dogmas. From that time on, when the Church's authority was thus challenged, it began to decline.

2. The Renaissance led to skeptical disbelief in the definitions and, later, the origins of many things held by pious medieval Christians to be indisputable truths. Artists of that period wanted freedom from Church restraints in the arts generally, and particularly in literature. Escape from the control of the Church was aided by the revival of Greek literature among European scholars, thus giving them ideas as to how philosophers and playwrights thought and wrote before the era of Christianity and its elaboration in medieval scholastic philosophy.

3. An outright rejection of the Church of Rome came in the Reformation, after which Catholics could no longer pretend to be the only authoritative religious body in Western Europe, even though they continue to claim that their teachings are the exclusive way to salvation. Among the Protestants there were early divisions, leading to the tendency to divide into many sects, each one claiming to possess some new revelation or superior truth. Since these claims are not based upon genuine religious experience, but merely upon differing views, the real meaning of religion has been forgotten and this sectarianism has only led to increasing degeneration. Now we find that members of the YMCA, for example, will only come to church by force of habit—or worse, only if they are persuaded by some sensual attraction such as films, dances, or parties. This approach might be called "Come to church and have a good time"; but nothing is said about salvation or religion. What all this means is that currently there is little true religion, even of the "heaven-and-man" variety, in the West.

4. To return to the science of this century, its development has been very rapid and in many fields it has rejected the traditional Christian teachings. One outstanding example is the theory of evolution, first propounded by Darwin, which clearly rejects the mythical story of creation authorized by the Bible. The scientific method, far from finding evidence for the Creator, has been quite unable to give an absolute God any place in the universe that he is supposed to have

created; indeed, he appears these days to exist precariously only in the scientifically uneducated reaches of his "creation." (God's creation of the world is a view which Buddhists recognize to be delusive, as the world is "created" by avidya [ignorance] and trsna [craving], not by an omniscient deity.)

A recent theory has also opposed the static ideas of Christianity: the dynamic concept of matter-energy propounded in the theory of relativity. With this teaching, Einstein has not only destroyed all notions of an eternally unchanging absolute creator, but has also prepared the way for the Buddhadharmā with its stress on impermanence and a spiritual, dynamic relativity.

Here, a story came to Mr. Chen's mind and this he told us at some length:

A Chinese professor of no strong religious faith, Dr. Tian-Gen Peng, studied this theory personally with Einstein. When he returned to China, he chanced to read the Heart Sutra, where the Buddha has clearly preached relativity, though in a spiritual sense, much deeper than the scientific theory. He at once recognized the similarity between the two and so gained belief in the Buddha's teachings on relativity, but still he could not understand and believe in rebirth. Hearing of me, the professor tried several times to make contact, but at that time I was dwelling alone in a cave near Xi Kang and my friend and protector, the Provincial Governor,

allowed no one to disturb me.

During the Sino-Japanese War, the Central Government, which was in great danger, eventually called upon masters of yoga to help repel the invaders by invoking the power of whatever fierce deities they might be propitiating.

Mr. Chen smiled gently at this and said:

I was also asked to help but replied that I must first go and consult my Guru, Papung Khyentse Rinpoche. On the way to see my teacher we met the professor, who also chanced to be traveling that way. He was very pleased, and said, "Now I have an opportunity to ask you some questions, and you can resolve my doubts." He told me that he had been to many teachers in China (including Venerable Tai Xu and Venerable Xu Yun) with questions on rebirth but they had not been able to convince him by their answers.

I told him that even in the present we are transmigrating, we go from birth to birth, even while we are awake, and this continues when we sleep. When after a lifetime of awakening and sleeping we come to death, how then should it be different? As there are dreams in the night following the experiences of the day, so at our death, because of the store of deeds committed, our karma leads us on from life to life.

Furthermore, rebirth is like this: when you are enjoying your wife, then your mind is at the animal level; if she makes some mistake and you want to kill her, then you have sunk down into the hells; if a beggar comes and you give him alms, then that is heaven; but if you see someone else doing good deeds and are envious, you go to the migration of the asura-demons; if you do not do anything very good or bad, then you keep the human state; if you are greedy and give your servant inadequate food and payment, you are in the realm of the hungry ghosts. Thus, there is nothing more real about this life than any other, since we find upon examining it that it is composed of many levels of existence.

Many events of the daytime are stored in the subconscious and these are dreamed of at night: this goes on day and night until death. As the dream continues from the daytime, so life continues after death.

The professor was quite convinced by this, but another doubt worried him. He had no belief in supernormal powers; he said, "When there are natural laws governing things, how can spiritual forces exist?" He questioned me further, saying, "I am sure you must have these powers, so please try and make some mischief for me." I strongly denied having any such ability and asked why I should want to harm him. However, I prayed heartily to all the Buddhas and Bodhisattvas and asked them to convince this man so that he might become a true

Buddhist. At once he began to suffer from a severe headache. "It's all right," I assured him, and at the same moment the pain went. "You have power," he declared, which I denied again, telling him that it may have been the power of the Buddhas and had nothing at all to do with me. His doubts regarding supernormal powers were then resolved and his faith in Buddhism strengthened.

That night, at the inn where we sleeping, he told me that he wanted to see the Buddha in a dream and asked me to help him. But at night, as I told him, I only invoke the guardian deities to protect us through the hours of darkness, and not the Buddha, whose puja I do in the morning. I trusted that he might be fortunate, for our ways parted the next day.

In the morning he awoke delighted, as he had very distinctly dreamed of a green horse. I told him to go to the Dzogchen Gompa of the Nyingmapas. In that shrine he would see an image of the deity called Horse-headed Vajra, a green emanation of Amitabha Buddha, and then inquire whether there was a good teacher in charge. I told him that if there were, he should take from him the Refuges (four: Vajrayana Guru, Buddha, Dharma, and Sangha). He wanted to take these from me, as he now regarded me as his teacher, but I did not allow him to do so as I am not a guru and have never accepted any disciples. Since that time I have not seen him and do not know whether he is alive or dead.

As more educated people like this professor hold only vague beliefs, so there is room in their hearts for knowledge of and faith in Buddhadharma.

D. IMMEDIATE CAUSE—BY REASON OF STRESSES IN WESTERN DAILY LIFE

Many people now believe only in science and its instruments, most of which seem to be used to increase desires. There are so many advertisements in newspapers and by the roadside tempting people to buy more and more things. Other desires are awakened by the "yellow press," pornography, cheap and nasty entertainments over the radio and television, and bad music arousing sensual desires. None of this is strictly controlled by the government but it is all in the hands of the merchants with their selfish desire to make more money. It is often difficult to publish really good books, as only trashy literature brings in much money. From all these examples we can see that mammonism is already very strong.

The interest of the multitude is not in the evils of sinning, for they have already rejected God and so can easily neglect his commandments; their only interest is having freedom to do as they please. Unrestrained freedom is now the aim of many foolish people who do not realize that they will not get happiness from this, but instead will only increase their miseries. So we see men and women freely having improper relations with one

another; the pursuit of fame; money gained by wrongful methods, and the exalting of physical beauty, as in the elections for Miss Europe, Miss World, etc., so easily leading to the degradation of the individuals taking part.

Science has also developed many instruments of communication, which also lead from one desire to the next, thus: a bicycle is not enough, buy a car; even a car is not enough; go more quickly by plane. Now all barriers of distance are broken down and a person can easily be in contact with the whole world. In spite of being able to do everything so easily and quickly, people are not happy. For them every day becomes a struggle and tension mounts up in mind and body. We can see how common this is from the number of books dealing with "relaxation." People want to relax because they are tense, but such books do not get to the root of why they are tense; they only tell people very common things and there is nothing satisfying in them. There are no books of this sort in China.

If you want more reasons for meditating and taking refuge in the Buddha, then think of all the terrors of modern so-called civilization. Medical science is now very well developed; so well, that people now have no fear of disease from casual sexual relationships. They can commit these immoral acts without fear of consequences, so they become more lustful. There need be no children from such unions, so people become even more unrestrained. Newspapers often print

lust-arousing news and pictures. That this gutter-press is extremely popular we can easily see by comparing their circulation figures with those of high quality newspapers. Then there is the scramble for power, material possessions, money, position, and fame—all resulting in greater worry, diseases of the body, insanity, and so forth.

Besides greed, we should remember that another aspect is encouraged by our misnamed "civilized state." When people do not get what they want, they hate. They hate anything that stands in the way of the fulfillment of desire. There being many desires, naturally many will be frustrated, and when this happens hatred is the result. Moreover, this hatred is fostered in many ways: by horror-comics, films of war and violence, crime books, and, in time of war, by official mass propaganda.

War itself increases hate, anger, violence, and crime books, and wars become ever bigger and more disastrous. The after-effect of wars is not "glorious victory" and "everlasting peace," but only murder, theft, looting, rape, sadistic violence, poverty, disease, starvation..., and thus more wars in revenge, and thus more hatred.

Going along with greed and hatred, there is always fear: either of losing what is "mine"—my body, wife, family, house, car, work, fame, or influence—or of getting something painful and unwelcome—blame, disease, old

age, decay, and death. Is it surprising that some people are afraid of losing their minds; or that abortion, illegitimacy, youth delinquency, drunkenness, drug addiction, and suicide are worst in those countries with the highest standards of living?

All this is because people are blind and overcome by ignorance, and wander quite lost in this precious human life, not knowing what should be done with it. Instead they sink lower and lower and, blinded by delusion, become increasingly unlike men and more like animals.

Wise men say that you must turn back from all this. What is the way back? By way of meditation. Where is meditation most fully and thoroughly taught? In Buddhadharma. This is the way to freedom, which cannot be gained either through the liberties granted by governments, or by doing simply as one wishes. Freedom gained by the control and concentration of the mind is there for everyone to have if they want it. The basis of real freedom is everywhere; the meditations to realize the Dharmakaya are open for all to practice. Happily, many people in the world are becoming aware of the cause of dukkha (suffering, unsatisfactoriness) and that this way preached by the Buddhas is the solution of their problems, and the way to peace, freedom, and happiness.

SUMMARY

Because of the first reason, the ubiquity of Dharma-nature, there is no limitation of space or time to our practice and realization. This situation is like an empty building plot which has an excellent, strong foundation already laid in it (the Dharmakaya).

The Dharma-conditions may be compared to a house built upon this. However, the rooms of the house are bare, and the whole building quite deserted (since the decline of Christianity).

Therefore, many may enter in and take shelter there (from the strains of modern life) by taking refuge in the Triple Gem.

We have discussed the objective supports for Buddhist meditation, especially in relation to Western lands. In our next talk we come to the subjective reasons for the practice of meditation, as well as its ultimate purpose.

Then Mr. Chen, as he was seeing us out, said, "Please complete this, as you know it all much better than I." To this we protested. Bhadanta Sangharaksita saying that after all, Vimalakirti's sermon was much better than Manjusri's preaching.

TO THE FIVE TATHAGATAS

CHAPTER II

WHAT IS THE REAL AND ULTIMATE PURPOSE OF PRACTICING BUDDHIST MEDITATIONS?

From the vihara to Mr. Chen's hermitage is about two and a half miles and nearly all downhill. We left in pleasant sunshine, but halfway there it began to rain, so with protecting umbrellas and quick steps we made our way down the slippery streets. At our sides gutters roared and gushed with dirt-brown water. Kalimpong at any rate would be washed thoroughly after this shower. Seeing all this put the transcriber in mind of a simile. Just as men and women huddle for shelter in doorways to escape the rain's force, so many people go to unstable refuges, transient pleasures, useless austerities, petty godlings, saviors, and presumed creators of this world. With perverted minds they fear and scuttle away from the beneficent rain of the Dharma. Few are those who go forward unafraid in this joyous teaching. May all beings be rid of false fears and enjoy this gentle rain so that the Dharma may wash away their impurities, leaving them as fragrant in mind as this town after its cleansing!

Occupied with these thoughts, we soon arrived at

the "Five Leguminous Trees Hermitage." Mr. Chen stood there to welcome us in a loose, blue Chinese jacket and trousers, a skull-cap on his rounded head, and a whirling silver prayer-wheel in his hand. He commiserated with us about the rain, which we said was nothing. Despite this, he was truly concerned about our wet robes and tried wringing out the water from Bhante's. The yogi seemed particularly happy, not at all the somber saint that is often the Western idea of a hermit. A broad and gentle smile comes easily to him, and his laugh, like his tears, is genuine, unforced, and from the heart. He began his third discourse thus:

As a hermit, I have not had direct contact with Western Buddhism but some European and American Buddhists have visited me, so I know some of their ideas. Also, I have corresponded with Buddhists in many parts of the world, so that by letter or by visit, I have met quite a few Western followers of the Buddha. First, let us classify the persons holding certain ideas regarding this subject, and then we should examine their mistakes. In my opinion there are three types:

First, there are those who wear robes, members of the Sangha, the Sangha, the sramaneras. However, some of them still keep some professions, so they have not completely renounced. You are both maha-bhikshus from the West, and you practice the precepts (Vinaya), both of which facts are rare enough by themselves, but

rarer still in combination. There are still very few bhikshus in Western lands, and most of them are content with the Hinayana. It is hard to find those who are not satisfied with only the Hinayana teachings but take up in addition the study of the Mahayana, and it is rarest of all to see some like yourselves for whom the Mahayana is not sufficient and who therefore study and practice Vajrayana.

Yet the Tripitakas of China contain many Mahayana teachings and the Vajrayana texts of Tibet are not yet translated completely; therefore our talks on meditation in the three yantras may still be of some benefit. I shall try to cover the whole system of meditation in these three vehicles, and it will be just as though you had read the Tripitakas in their entirety for yourselves.

There have been many books published on meditation, but they have not systematized the information on this subject, so it is difficult for ordinary people to grasp it properly. There are even many bhikshus wandering among the three yantras, doubtful of what should or should not be practiced, lost and not knowing the right way to go.

Bhadanta Sangharakshita may be praised as one of the few who know thoroughly the system of the three yantras. Because of this he named his vihara "Triyana Vardhana" (the Monastery for the Growth of the Three Vehicles).

Bhante here remarked that it was not actually named by him, but its existence and name were foretold by the Ven. Chetrul Sengye Dorje, a celebrated Nyingmapa Lama. This teacher confirmed the ideas he had already that all the yantras are complementary and together form a whole. While many Tibetan teachers think in this way, few bhikshus outside these regions yet realize that this is so, thus confirming Mr. Chen's statement.

Mr. Chen, after this short digression, went on to speak of the second type, the Buddhist scholar of the West:

As we mentioned briefly in the last chapter, Western scholars have written much and translated many Buddhist texts, but most of them so far have not been Buddhists, and their interest has been in the theory, not in the practice of the Dharma. Even those who are Buddhists often lay little stress upon the practice of meditation. Buddhist meditation is not only theory—it requires practice. Therefore, these talks will be particularly useful to scholars.

The third type is the ordinary layman, who may be Buddhist or non-Buddhist. Some may have tried to put the Buddha's teachings into practice, although even Buddhists can often blunder if they have wrong ideas and poor instruction. These laymen make up the

majority of the population, so it is natural that they fall into the greatest number of errors.

A. MISTAKES IN MEDITATION

Now we must turn to examine the mistakes committed by the three groups of persons described. These are presented in order:

1. The first mistake is not having a foundation of renunciation as a firm base for their practice of meditation (see Appendix II, A). Quite often I receive correspondence from America, and my friends of the third type there say that to renounce is easy for people in the East but very hard for Westerners. They complain that in the West there are so many things to give up so that it is made more difficult. To them I reply that the right thing to do is to lay even more stress on renunciation. If a boy finds mathematics difficult to study, the only way in which he can learn and progress in this subject, is to make even greater efforts. So it is with renunciation. If we find it difficult, we should struggle and put forth great effort in order to overcome our attachments and enable us to give them up completely.

The second type mentioned above is not generally concerned with meditation, but renunciation is important for them, too. They have scholarly eminence, a profession, name, and renown, all of which they

should be able to renounce with nonattachment.

In the first type there are also some bhikshus who have not given up worldly occupations; Mr. Chen here mentioned one name of an American.

Bhante said that quite a number of Western Buddhists have very vague ideas about the meaning of bhikshu life, some calling themselves "bhikshu" who are not celibate members of the Sangha at all. Further, he said there are also many "bhikshus" in Ceylon who work in the teaching and medical professions, which are not directly concerned with the Dharma; nor is it necessary to become a bhikshu to practice them. Regarding all such persons, of both East and West, the listener commented: If they cannot give up their jobs, they will certainly give up the precepts.

Mr. Chen then said that he did not wish to talk again upon renunciation, as that very important topic had already been mentioned at some length previously. For the benefit of all three types of people mentioned, he said: If they do not renounce, their meditation will not be good.

2. The second mistake is thinking that by meditation one can increase one's energy and strength, using them to commit evils, whereas the purpose of meditation is to wash away all evil. People like this become tense

through living a wrong life in which they commit immoral acts, and then think of meditation. They practice this a little and so relax, again become strong, commit unwholesome deeds, experience strain, and so on. Meditation is not meant for this.

3. The third is a mistake which seems to occur most among lay people. They often have no wise *guru* to guide them and so do not receive instructions, without which there is no proper experience. Instead of practicing with the help of a good teacher, these people just read books and try to get all the information from them. In this way meditation is not regarded as religious, but instead is often taken up with concern for bodily well-being. Without a *guru*, without instructions, and with wrong aims, such meditation is without foundation (see Appendix III, A).

4. Other people think that meditation is only a psychological matter. With this idea they do not care for the development of correct sitting, such as the cross-legged lotus position, and they know nothing of the seven conditions for posture in meditation. These are important, so I give them briefly in order from the bottom of the body to the top (see also Ch. VII, F):

- a. Legs crossed and folded in the lotus posture (padmasana);
- b. Hands placed in the lap, their position (mudra) varying according to the meditation practiced;

- c. Spinal column straight;
- d. Chin drawn inward toward the neck and touching the glottis;
- e. Shoulders set well back, and open (then the lungs expand well);
- f. Tongue in its natural place; and
- g. Eyes half-open and fixed 16 widths of the meditator's fingers in front (see Appendix I, Part Two,C, 4).

The mistake here is to neglect these seven, thinking that meditation is only for training the mind in quietness. It is also necessary to consider the effect of bodily posture and training upon the mind. Meditations in the Hinayana and Mahayana stress the psychological side, the calming of mental activities and the development of insight. But in the Vajrayana, meditation takes into account mind and body, as mind and energy are both required for Tantric practice (here energy represents the body). It is necessary in the meditations of Mahayana and Vajrayana that the posture of the body be well composed.

5. Fifth, there are those who have read many books on meditation in the different religions of the world. Taking something from one teaching and something else from another, they try to make a system from this mixture; or, they are distracted by the many methods they have read about and so try to practice first this and then that doctrine, frequently changing from one to another. People like this cannot go deeply into

meditation, and their practice will not lead to attainment either in Buddhism, or of any goal outside it. (See Appendix I, Part One, A. 3.)

6. The livelihood of many Westerners makes them tense and they feel the need to maintain their health and develop power, or to gain more money and become popular with friends, especially those of the opposite sex. The real purpose of meditation—the super-mundane benefit of Enlightenment—is either not known to them or else forgotten. Under this type of mistake falls also the attraction of gaining supernormal powers. Even young bhikshus desire to gain this control.

Then he mentioned the case of a sramanera who had come as a layman to Bhante with the ambition to be able to read the minds of others and hear them speak from a distance.

Bhante remarked, "I still have the crystal ball he brought from England to help him gain these powers."

All aims of this sort in the practice of meditation are very mistaken.

7. A seventh mistake is found in the minds of all who think that Buddhism is utter atheism. People with this idea do not believe in any deities who can protect them while they practice meditation or help rid them of

obstacles. Such persons cannot help meeting demons, and then must stop meditating. Their mistake is in thinking that the Buddha denied the existence of all gods. He did reject the theory of a creator-god or an omnipotent, absolute godhead—these are false and ignorant ideas. Certainly the Buddha knew that millions of beings superior to us in lifespan and happiness (the devas) exist in birth-and-death (samsara) and to them he frequently preached. Many deities then became protectors of the Dharma; for instance, it is recorded that the great gods of Hinduism (Brahma, Vishnu, and Siva), all worshipped at the feet of the Supremely Enlightened One. Powerful forces such as these are available to protect the meditator and it is a great mistake to totally reject belief in them, and in the help they can give us.

8. Some say, "Buddhists teach the extreme doctrine of no-soul," and so they reject the existence of a conditioned "soul" (the mind and its everyday functions) along with the absolute "soul" (atman) taught in other religions. But the Buddha, while denying the existence of the latter, did not preach that the former was untrue. It is a wrong view, he taught, to speculate about uniting the absolute "soul" with an absolute god, but a conditioned "soul" (understood as the continuity of oneself as a person) was not rejected by him who always taught the Middle Way and avoided extremes.

If we cannot meet this conditioned "soul," the eighth

consciousness ego, how can we ever understand it, let alone reject it? In deep meditation we may meet this ego, which we must then uproot through the doctrine of sunyata (realization of its voidness); it would be difficult either to meet or destroy something which one believes does not exist at least in a conditioned way.

Ordinary persons cannot go deeply into meditation because their minds become disturbed by impressions arising through the six types of sense consciousness. Only by going deeper into meditation is one able to experience the eighth consciousness (Alayavijnana), the impure store-consciousness taken by most people to be their self or soul. Before we can transmute it by the sunyata teaching into the wisdom of Buddhahood, it has to be seen and recognized. (Note: according to the Idealist School (Vijnanavada) there is a pure alaya, but this is not the doctrine of the highest school, the Madhyamika.)

It is necessary at least to have the idea of a conditioned "soul" before we can practice and so destroy it. Common people with unconcentrated minds cannot even find this self, so they should not make the mistake of denying its existence.

9. This is a mistake in the understanding of Chan doctrine. Some Westerners have denied that the law of cause and effect (in Sanskrit, hetu-phala) has any place in Chan teachings, and, if they follow that doctrine, may

even say that the law itself is untrue. In this they attempt to imitate some Chinese Chan masters who have disliked this law and denied its validity, but there is a difference between what a Chan master says and the proper attitude of a worldly student. One monk who thought he was a master denied the truth of this law and, for giving his questioner a misleading answer, suffered birth as a fox five hundred times. For ordinary persons, the law is true, and to deny its truth is simply to confuse them. The highest truth known and preached by the truly attained masters is that neither is there dependent origination nor is there not dependent origination. We have to be careful not to misunderstand their words by not knowing whether they are speaking on the level of conditioned truths or from the standpoint of final truth.

Furthermore, care is necessary in interpreting words of some sutras and sastras. We should not take quotations from them out of context and distort the intended meaning. It is also not correct to take the words of sutras too literally.

10. This is the fundamental mistake: ignorance of the highest purpose of Buddhist meditation. This topic will now be discussed at length.

B. THE REAL PURPOSE OF MEDITATION PRACTICE

All the above mistakes, in gradation of gross to subtle,

are descriptions of negative purposes. Now we must examine briefly the positive ones.

1. A man who desires to practice Buddhist meditation must first obtain a good foundation in Buddhist philosophy. Then, having a well established knowledge of the sutras and so forth, and by the practice of meditation, he receives the central thought of Buddhism; that is, his mind never strays from Buddhist philosophy in whatever situation he finds himself. Every action of body, speech, and thought is then guided by a Dharma-centered thought. This at least is necessary.

Even if one renounces the world and takes up monastic life, many sorts of worldly thoughts may invade the mind: of money, reputation, lust—such worldly ideas mean that one has not yet developed the mind to center upon the Buddha's teachings (see Appendix III, A and Appendix II, A).

Until this is done, perfect understanding of the Dharma (samyag drsti) cannot develop very much, nor can it find expression in perfect livelihood (samyak ajiva). When this latter is really perfect then we do nothing unrelated to Dharma, and of course, nothing at all opposed to it. With a mind constantly dwelling only upon the Dharma (a difficult thing for lay people, who have so many worldly activities), this central thought-core is developed and the true meaning of the Buddha's words becomes clear.

As to the Buddha's teachings regarding life and the universe, these are vast subjects and no attempt can be made to explain them here. Readers are advised to read Mr. Chen's booklet No. 26 and to consult the many good books on this subject now available in English.

2. Anyone who wants to gain attainment in Buddhism should achieve the power of *asamskrta*, that is, attain the transcendental knowledge of the sixth *abhijna* (the extinction of the four *asrava* (outflows): lust, sense-desire, ignorance, and wrong views,) and not worry about the other five superknowledges which are only worldly (magic power, heavenly ear, knowledge of others' thoughts, memory of past lives, and the heavenly eye.)

In Tibetan there is a very long story, said Mr. Chen smiling, and this I shall relate to refresh you. The transcriber, glad to listen, heard this:

A lama once came from Tibet to India to study with Buddhist gurus there. He had already developed the five supernormal powers but lacked the final one. He heard of a guru named *Trikalajnana* who, it was said, was already fully enlightened. The lama, who was conceited, wished to compare his attainments with those of the guru. When he arrived at the teacher's *vihara*, food was just being prepared, and he was surprised to see it would be a poor meal, as only water and *tsampa* (roasted barley flour) dumplings were cooking on the fire. He

thought to himself, "This guru is supposed to be very great in power but he only takes this poor food." The Venerable Trikalajnana read his mind but said nothing, merely asking for a spoon to stir the pot. Three times he stirred, and then gave a bowl of the food to the lama. When the lama tasted it, he found eating it more delightful than any sensation he had known, even in his highest meditations. Thus his pride was diminished by half, but half remained. He asked the guru, "May I request that you compare your supernormal powers with mine?"

The guru replied, "I am an old man, but I have many disciples here. Choose any of them you please for your contest."

After looking around at Trikalajnana's pupils, the lama chose a very thin one whom he thought might not have much by way of extraordinary attainment. The disciple asked, "What method will you use for proving these powers?"

The lama decided that as there was deep snow on the mountains, one of them should sit high upon a mountain and dissolve the snow into steam. The disciple agreed to this and politely asked the lama to choose the upper or lower position. The lama considered to himself: It would be better to sit lower on the mountain—then I can see whether he really has any power or not. When he told the disciple that, the latter respectfully said, "It is

only by your command that I sit above you, for I should take my place below." Bowing to the lama, he climbed high upon the mountain.

When both had taken up their seats, water immediately began to descend in a great torrent, rushing down the mountainside towards the conceited lama. However, it did not quite reach him, forming a great suspended mass hanging over his head. The water was caused by the power of the venerable thin one, but he was prevented from drowning the lama by the grace of the guru.

It is the rule that when one with the five powers meets anyone who has developed the sixth, then the five cannot operate in the presence of the perfected sixth power. Therefore, in this case, the lama could do nothing, and although his powers were really in abeyance, he still wondered, "Perhaps it is by my power that the waters are being held back."

Then the Venerable Trikalajnana guru appeared in the sky riding a lion (the symbol of Majusri, Bodhisattva of Wisdom) and advised the lama: "Do not have pride. I have come to save you, for what could you do against this disciple? Come into my vihara and I shall give you good instructions. You will be my good disciple."

Westerners who become interested in Buddhism are often curious about these supernormal powers but they should strive to attain the last one (asrava-ksaya)

through all the methods given in this book and not worry about the first five.

3. Whoever desires to achieve the purpose of meditation should realize the Dharmakaya to liberate himself and others. He must forever pursue the final truth until this, the Dharmakaya, is found.

4. He must also desire the perfect and pure pleasure of the Sambhogakaya (the Buddha's body of enjoyment seen only by Bodhisattvas of high attainment in perfectly concentrated meditation).

5. The attainment of Mahakaruna, the great compassion to save all sentient beings, must also be pursued; in this way an earnest practitioner gains the Nirmanakaya (the outward, fleshly, or appearance body of the Buddhas seen by animals, men, and devas during the Buddhas' lives among them).

6. It is essential to recognize the yoga of the six great elements (air, earth, water, fire, space, and consciousness), which may shorten one's time of attaining Full Enlightenment to sixteen lives only (see Chapter XII, E, and Chapter XII, H). By the meditation of this yoga one attains svabhavikakaya, the Buddha-entity body (not considered as a separate "body" but rather as a collective term for all the three preceding ones in oneness).

7. To shorten the attainment-period still further, he must pursue the meditative doctrines of the fourth yoga of the Vajrayana, particularly the practices concerned with the secret third initiation, and thereby attain in this very life to the Mahasukhakaya—the body of great happiness (Chapter XIII, Part Two). This is the final and ultimate purpose of the practice of Buddhist meditation.

HOMAGE TO THE MAHABODHISATTVAS MANJUGHOSA AND MAITREYA

Chapter III

THE EXACT DEFINITION OF SOME BUDDHIST TERMS CONCERNING MEDITATION

Today we hurry, as we are a little late. Our time is short. The subject, we have been warned, is extensive and knowledge of it a necessity. It is very important to know the precise meaning of Buddhist terminology used in meditation, for three related reasons: so that one may initially understand meditation; so that one's practice progresses without needless obstacles; and, most vital, so that the practice bears good fruits of realization.

As we approach the hermitage, a curtain moves, a face is seen behind, the curtain falls back in to place; Mr. Chen has seen us coming. An hour or so before, the yogi must have finished his last afternoon practice, a one and a half hour period of certain meditations and spiritual exercises usually completed upon the ringing of an alarm wrist-watch at five o'clock. Now he greeted us just outside his door and said, "I thought you were not coming." Bhante replies that we must come as today's talk is fundamental to the idea of meditation practice in Buddhism.

Smiling broadly, Mr. Chen remarks that today there is no rain, and then inquires, "Did you get any disease from your wet robes?" He feels the hem of Bhante's robe but today it is dry. A new tin of a Chinese jasmine tea was produced and glasses of steaming green tea made ready.

Bhante quoted someone as having written about four drinks characteristic of four great religions: wine is the drink of Christianity, coffee that of Islam; the Hindu's drink is milk, but Buddhists have tea. This observation cannot be discussed here; suffice it to say that the Chinese tea of Buddhism is a clear, refreshing, astringent drink. These attributes of tea rather fit with the Buddha's teachings, for they too are clear; refreshing to those who drink them; and undisguised by the worldly sugaring, present the world as it truly is: a bitter drink but wholesome. For a long time Buddhist monks have used this tea for shaking off drowsiness during meditation.

Before we begin on today's subject we should notice the dedication to each chapter. Every chapter will be headed by the worship of some Buddha or Bodhisattva. The first is naturally dedicated to Sakyamuni and the Three Jewels, as these are not only fundamental to the doctrines of all the schools, but are also the basis of all the schools, and the basis of all their practices. The second chapter opens with the homage to the Five Tathagatas, for it is here that our real talk on meditation

begins, and these Buddhas of meditation are the basis of psychology and experience in the Mahayana. In this talk, our dedication is to the two great Bodhisattvas, Manjughosa (He of Gentle Voice) and Maitreya (the Loving One), who represent the Dharma-nature (dharmata) and the Dharma-signs (dharmalaksana) respectively.

Dharma-nature is associated with Manjughosa Bodhisattva since upon the first occasion of preaching the Mahayana, he was present and understood the fundamental and unparticularized nature of the Dharma. All the Buddha-Dharma is based, of course, upon the dharmata and upon the philosophic foundation of this chapter of our Dharma-book depend all the succeeding ones. Hence our dedication to the first Bodhisattva. The link with Maitreya is that he descended from the heavens to teach the doctrines of the Yogacara school, and in this chapter we are concerned with the particulars of Dharma or Dharma-signs, in the exact definition given to important terms.

Then Mr. Chen began the talk proper.

What does this word "meditation" mean to most people? They think of sitting down in a quiet place (probably in a comfortable armchair with a cup of tea and a cigarette), and slowly turning things over in the mind. Their "meditation" is just discursive cogitating around certain ideas, plans, situations, etc.

Then such people may read a religious book or two on meditation and so gradually their ideas of "meditation" become broader, eventually including everything in this one word. This is not precise, for many meanings should be distinguished, not only from the point of theory, but as a useful guide for one's own practice.

With every problem that arises, one should first settle the meanings of the terms involved in it; when these are exactly defined, many difficulties disappear. At least the situation becomes easier to deal with, since then one has certain handles, the defined terms, on which to hold.

I am sorry to say, however, that the Chinese language, while it is able to express profound philosophy and may be used in a very poetic manner, lacks scientific precision. English, on the other hand, is much more exact and definite in its terminology. Although Chinese is very good for poetry but not for logic, we have to rely on it and on Tibetan for sutra translations no longer available in Sanskrit. Apart from these texts there are schools of philosophy and practice which developed in China, such as the Tian Tai and Chan. They have of course taken many things from the Chinese Tripitaka and although its contents were very carefully translated from the Indian languages by boards of officials, each with his own carefully defined function, still the nature of the translations thus accomplished were limited by the Chinese tongue. Therefore, we have to learn to distinguish the precise meaning of a term, since under

the Chinese word there may be grouped many meanings. The application of this principle is: first learn the exact meanings of the terms, and then understand with discrimination the actual practice of meditation to which they apply.

A. SOME TERMS CONCERNING THE PHILOSOPHY OF MEDITATION

1. Xin. The general meaning of this is "heart," but a dictionary gives no less than nine meanings:

a. The physical heart of flesh. This is equivalent to "hrdaya" in Sanskrit.

b. Think; a thought. "If somebody has a thought, I shall try to guess it." runs a Chinese dictionary citation from an ancient classic ode.

c. Distinguish. Vijnanavada says that here "discriminate" should be understood.

d. Center. Just as the heart is at the center of the body, so the word is used to mean the center of any thing, place, circumstance, etc.

e. The thorn of a tree.

f. Name of one (Rohini, Jyesthaghni) of the twenty-eight constellations (Naksatra) according to Indian astronomy.

g. The stone of a fruit.

h. The original nature of everything, especially of humans.

i. Essence. The essential part, main part, or central idea

of anything is called "Xin."

We see that some of these meanings are connected with Buddhism and some are not. It would be a simple matter if all Buddhists accepted each term as having one Buddhist meaning, but we see that in Chinese this is not so, for followers of the Yogacara School understand the first definition as *hrdaya*, the second as *citta* (mind) and the third as *mano-vijnana*. But the situation is more complicated since other schools take the meanings of Xin quite differently. The Chan School uses this term to signify "nature, essence." Nor is that all, for apart from the schools and their uses, Xin may have quite distinct meanings in different *yanas*. After discussing different types of meditation, then we shall settle the various meanings of Xin according to context (see Appendix I, Part Two, A. 6).

Another complicating factor is that the Chinese language has been greatly influenced by Confucian teachings which have altered the connotation of many words from that which a Buddhist text tries to express. This is further confusing, leading to even worse mixtures of meanings unless great care is taken.

How difficult indeed is the task of a translator from Chinese into English! He has always to watch that he: selects the correct meaning of a term; gives it the precise shade of interpretation according to the individual schools' explanations; knows clearly with

which yana he is dealing; and, finally, disentangles himself from Confucian influences.

If such are the obstacles in the way of a scholar's correct understanding and interpretation, what will be the condition of the unlearned layman? He may even practice meditation, or at least read books upon it, but how great are the chances of his making bad mistakes?

2. Kong. Although Buddhists mean quite different things by sunyata and akasa, both these are translated into Chinese by "Kong." Akasa, emptiness of space, space-element, should not of course be confused with sunyata, and for "Kong" in this sense we may find at least four distinct meanings:

a. What an ordinary person means by "empty" or "vacant" (as an empty house). This is sunyata in the sense of abhava, or privation. This meaning is not used in the context of meditation although some deluded people imagine in their practice that since their minds are merely vacant or empty as space, they have then experienced the real meaning of sunyata. This is a great mistake.

b. Sunyata thought of as outside or beyond form by some who practice meditation. They take it to be quite separate from the five skandhas (form, feeling, perception, habitual tendencies, and consciousness). These are grave delusions.

c. Sunyata thought of as a substantial "thing." Some people think, "There must be such a thing upon which to meditate." This is another meaning, but again a wrong one.

d. The real Buddhist philosophy of Sunyata.

Mr. Chen here leaned forward and became very animated, emphasizing his points with definite gestures of his hands, several times tapping on the arm of the chair to call attention to important items. He picked up a cocoa tin as an object of demonstration and a full flood of definitions regarding sunyata came from his lips, definitions he well knew, and not by bookish experience alone. The transcriber had difficulty in capturing all the following on paper and sometimes took the help of an interposed word or two from the listener.

Mr. Chen said:

We must understand that there is no void separate from form nor is there form apart from the void. In every form sunyata, voidness, is completely identified with form (and feelings, etc.; everything that I call "myself"). The five skandhas are neither the same as nor different from sunyata.

In the "exterior" world, too, sunyata is everywhere and everything is sunyata. Some people have the idea that the void is got at by analysis, but real sunyata is not

discovered in this way, and the results of such labors are only to know samskrta sunyata, the voidness of all conditioned or compounded things. This type of analysis is popular among the Yellow Sect (Gelugpa), but it is only for convenience of explanation.

Wrong views come from thinking that sunyata is more than the sum of the parts of things (it is not more than the five skandhas), or that because things are sunyata, that it is less than them. No need to increase, no need to reduce: sunyata is just here.

He emphatically banged the cocoa tin, and beamed at us, and went on:

You should not look for sunyata after long periods of meditation; it may not appear at such a time.

You should also not think that because one can see it more clearly or less clearly, that sunyata increases or becomes less. Some think that a knowledge of the changeability of all things is experience of the real void, but this is just an explanation of the void (viparinama-sunyata), and not its real essence.

The idea is also widespread that there are some meditations which, if practiced, lead to the development of sunyata (or to its realization), but practices are not for this purpose and aim only at removing the obstacles standing in the way of the appearance of the void. I have no meditative power whereby sunyata is caused to

appear nor do I ever practice with this aim in mind. In all places, at all times, for all beings and all things, sunyata is there without any limitation at all. The Buddha can never increase sunyata and we, even if we do not perceive it, have no less sunyata than he.

Even in the Hinayana, all meditations must be based on sunyata, otherwise there is no liberation. No proper fruit can be obtained from any Buddhist practice unless it is founded very thoroughly upon the doctrine of the void.

Although we know something of the sunyata of Buddhist philosophy, we should also learn its different aspects. Sunyata itself is always the same, but it takes on different forms in its appearance. In the exoteric philosophies of the first two yantras classifications of 2, 3, 4, 6, 7, 11, 30, 60, and 80 forms are mentioned as aids to help one fully realize true sunyata (see Chapter X). Further, in the esoteric philosophy of the Vajrayana, four kinds of voidness are given which correspond to the four states of bliss (ananda—see Chapter XIII). These must not be mixed with the sunyata of the other vehicles. For instance, the mahasunyata of the Tantra is quite different from the void-category of the same name in the Mahayana.

All this is very important. It must be deeply understood.

(Note: Some western scholars who were considered very skilled in the explanation of sunyata made

erroneous comparisons between definitions which they imagined to be similar regarding the meanings of sunyata in Prajnaparamita and the esoteric meanings in Anuttarayoga. In this they were quite wrong. Please see my work entitled "Discriminations between Buddhist and Hindu Tantras.")

B. SOME TERMS CONCERNING THE PROCESS OF MEDITATION

In the West, many words are used as translations of the technical Buddhist terminology, the most common being "concentration" and "meditation." Generally, in Chinese works, the equivalent of the first is used for "dhyana" and of the second, for "samadhi." In most people's minds there is no clear distinction between these two English words and with them are mixed "absorption" and "contemplation"; in addition, they do not know the difference between dhyana and samadhi.

Bhante here remarked that such confusion is not surprising, as in Europe, every philosopher ascribes his own meaning to the terms he uses, which can be very confusing unless one distinguishes carefully. Now it is the same with translators and writers of books on Buddhism: there is not yet, as grew up in China and Tibet, a recognized list of equivalences, so they use their own terminology, a difficulty for beginners who may be confused by this. In the Buddhist Sanskrit and Pali tradition, it is quite

different, each term having exact and recognized meanings, making it much easier for those who want to study and practice.

1. Five terms of great importance are: samatha, samapatti, samapanna, dhyana, and samadhi. The first one means the practice which calms the mind's disturbances; in this stage thinking is not admitted. This leads on to samapatti, which is investigating the truth using the force of samatha as one's instrument. If one uses the mind to think with at this stage then it is not true samapatti. (Note: Samapatti is used throughout this work as the equivalent of vipasyana, clear insight.) When one attains something close to the truth, this is called samapanna. At that time the mind is not wandering, and examination of truth has become very subtle, as object and subject are very nearly identified. States of consciousness known before the actual attainment of Full Enlightenment samadhi are collectively termed dhyana. They are all common or worldly concentrations experienced in connection with the first three of the terms used here. They range from the first dhyana of form up to attainment of Arhat. The latter must be included here since one has not yet experienced Full Enlightenment, and samadhi-states only commence with the possession of this in the Mahayana. Samadhi itself is when the subjective searcher and the objective truth of the Dharmakaya are completely identified—and this comes only with the Full Enlightenment of a Buddha. There are other

definitions of samadhi given in different books, where it is said that it may be a worldly meditation or the same as the dhyanas. In these talks, however, we shall use the scheme laid down here (see Appendix I, Part II, C. 5).

Bhadanta Nagarjuna in his Prajnaparamita Sastra comments that the first four states of concentration are common to all religions. These are the four rupa (form) dhyanas quite commonly described by Hindu, Sufi, and Christian saints. The second four are called the deeper or higher concentrations (arupa-dhyana) and these Nagarjuna calls samadhis. But according to our system of three-yanas-in-one, only the final attainment is called samadhi and before this we only speak of three stages (samatha, samapatti, and samapanna), all of them covered by the general term "dhyana."

Our book on meditation is made up of letters, words and phrases and these are described as "bodies" (kaya) in the Idealist Schools. Similarly, the whole process of meditation may be compared to a body: samatha is the feet, samapatti the body proper, and samadhi the head.

Mr. Chen then gave us a diagram to clarify the relationships of these various terms.

2. There are thus three parts in the meditation process:

a. The foundation of samyag-drsti, Right View, which is initially acquired through study and thoroughly learning

the meaning of the philosophical terms used. This is the "book-body" and is in the causal position of meditation.

b. A start is made with the first two parts of the "meditation" body, that is, the concentrations which include samatha practice and samapatti. Many meditators confound the latter, or insight, with the attainment of complete samadhi (Full Enlightenment). Before this is reached, one must go through the preceding stages, otherwise one's meditation is not a state of samadhi at all, but of thinking that one is meditating, a mere delusion born of imagination.

c. Third comes success, the head of the body—one's goal is achieved and samadhi attained.

Briefly summing up, three processes must be recognized: First, one acquires the philosophic basis of meditation. This is the causal position, likened to a seed. Next comes the actual process of going along the path wherein training in quietude and near-attainment are included; this is the process of path or the position of course, and is like the growth of a plant. Finally comes the resultant process, in which different degrees of samadhi are experienced. This is compared to the fruit of the plant, or may be called the position of consequence. On this last stage, there are many subjects to be dealt with, and this position will be mentioned many times along with the growth of a plant, and the three names given them all begin with the letter "C."

These three C's (Cause, Course, and Consequence) will be used again.

C. SOME TERMS CONCERNING THE CONTENT OF MEDITATION

1. There are many kinds of meditation within the Triyana, and success in these may be attained in different ways. The practice of the latter will provide the subject matter for further chapters, while the categories of the former will be listed here. Seven classes have been mentioned in the sutras and have been explained thus:

a. Amongst mankind there are those who devote themselves to various practices promoting the growth of goodness. By a little practice of meditation they attain, while living, the heavens of sensual desire (kamavacara devas), into which states they arise after the death of their human body. This is called "attainment by practice dhyana."

b. The gods of form and of formlessness do not have to struggle or try to practice the various stages of dhyana. Their whole lives already are spent in these states since their minds' natural level is one of dhyanic concentration. This is "attainment by birth dhyana" (see also Chapter VII).

c. The next is called "attainment by right thinking (or

investigation) dhyana." The example here is of a man trying hard to understand the real meaning of the twelve factors (nidana) of pratityasamutpada leading to the attainment of Arhat.

d. By "keeping a silent mind of sunyata dhyana." This type of attainment applies to those who practice the sunyata truth.

e. Attainment may also arise by "keeping calmness on the functions of the truth dhyana." Examples of this are to be found in the Hua-yen school's meditations to be described later and called the "Ten Mysterious Gates" (see Chapter XI, B).

f. By "relinquished-evil dhyana." The renunciation of all unwholesome thought, speech, and action which is so much stressed in the Hinayana course leading to Arhatship.

g. Lastly, attainment may result from the "forest of merits dhyana."

This is by the practice of the six paramitas, which are like a forest full of fruiting trees, whereby our merits become very strong.

This is just to point out some good conditions for our foundations of practice and to make it easy for us to understand the various conditions resulting in the

attainment of superior states of enlightenment.

2. Using other categories we may classify samadhi into three great groups. These are, first, the "worldly or mundane concentrations" which we call "dhyanas." Then come the supramundane states reaching up to the attainment of Arhat and called "beyond the world." Third, there are those lokottara samadhis known as "utterly beyond the world."

(Note: As used here, "world" means: from this earth up to life in the formless heavens or down to suffering in the hells. Thus it is quite different from the "world" described by non-Buddhists. They have confined the meaning of "world" to the very earth on which we live.)

a. **WORLDLY STATES OF DHYANA.** These we may divide into two:

i. The first is "fundamental taste dhyana." The name implies that there are still some "tastes" experienced in concentration. "Tastes" in this sense refers to the happiness, joy, or good feeling to be found in those states, which lead, unless the meditator is careful, to attachment. Included under this heading are the three groups of four, known collectively as the twelve gates of dhyana. They are: the four rupa-dhyanas, the four Brahma-viharas, and the four arupa-dhyanas. (Another confusion becomes possible here, as in Chinese the arupa-dhyana, "infinity of space" (akasanantyayatana) is

rendered by the same word "Kong," which, as we have seen, is also used for sunyata, though in Sanskrit the quite different meanings of these terms are made clear by using different words.) These twelve form a progressive series in the unfolding of the mind. If one knows of the pleasures of the desire heavens and finds them disturbing, then one practices the rupa-dhyanas. Gaining access to these, the four boundless minds (loving-kindness, compassion, sympathetic joy, and equanimity) of the Brahma-viharas become easy and establish one in a great state of welfare for oneself and all others. If in turn one wishes to be beyond the subtle joys of rupavacara, and beyond the first three abodes of Brahma, then it is not so difficult, as equanimity is the highest development of the latter as well as the basis of the arupa-dhyanas. In this way one progressively discards gross, then subtle, pleasures of the senses; the idea of beings; and finally even the subtlest element of form.

None of these dhyanas are specifically Buddhist, but they form the foundations on which the unique meditations taught by the Buddha can rest. These twelve are called "fundamental dhyana," as they are just a good basis for further meditation. They are also called "dhyana of obscurity" because they may be attained by those having little or no idea of Buddhist philosophy and can be practiced without the firm establishment of samyag drsti, Right View.

From their practice some pleasure is derived and this takes hold of the mind so as to act as a klesa or defilement. Hence they are known as "dhyana of defilement."

After practicing them, one may get some unclear insight and gain a worldly indifference to good or bad. Therefore they can be called...

Mr. Chen paused a moment, saying, "What is that Sanskrit word?" He wrinkled his forehead in thought, and then suddenly rising and with no time to waste, he almost ran into his shrine and living room and instantly reappeared with the large Chinese Buddhist Dictionary in hand. Resting on his bamboo stool, he smiled broadly. "Supposing someone invited me to preach...running...getting dictionary..." He laughed heartily at the thought, and then continued poring over the pages, making little dashes with his finger as he worked out the number of strokes in the Chinese sign. Rapidly flicking over the pages he came to...

avyakrta (indeterminate). These dhyanas are therefore called "indeterminate dhyanas." Four criticisms have been given of these twelve gates and, apart from the dangers described, their worst feature is that they do not necessarily lead to liberation.

ii. The second class of mundane practices is named

"pure dhyana." These are so called because all "tastes" and therefore dangers of defilement are no longer experienced in them. Into this category are placed the six meditation stages taught in the Tian Tai School and known as the Six Mystic Gates. Besides these, the Sixteen Excellences (see Chapter IX) should be mentioned here, all stages of meditation progressing from the Hinayana to the Mahayana. Some of them may be described later.

In none of these dhyanas are Buddhist concentration and wisdom balanced. There is always more stress on the former, while wisdom is insufficient in power to effect liberation. What is present here is still only half-matured wisdom, but by its development there is a basis for the growth of supramundane wisdom.

b. BEYOND THE WORLD. Of the great divisions, the second is called "beyond the world" (lokuttara), since to attain these dhyanas it is necessary to have cut off all worldly (laukika) attachments and to have experience of the transcendental leading at least to Arhatship.

Included here are the development of the Nine Thoughts of Impurity, sometimes called "the Cemetery Contemplation" (see Chapter VIII, G.1.a.). Following these come the Eight Thoughts of Renunciation (see Chapter VIII, G.1.), the Ten All-Realms, and the Nine Degrees of Concentration (Chapter VII). But, said Mr. Chen, these classifications are not very clear or precise.

Not only do they mix together Hinayana and Mahayana, but, as is the tendency in the Tian Tai School, many factors are repeated needlessly in different lists. I may talk separately of these on some future occasion.

The Hinayana teaching of dhyana ends at this point, and most of these categories will be explained in the chapters on meditation in the Lesser Vehicle. The above meditations all concern the practicing process and are therefore called "dhyanas."

So far, the power has been developed whereby it is easy to enter equanimity but not to leave it. Following upon these attainments come two Mahayana samadhi states, the first of which, the lion-like, gives one the power to freely enter and leave just as one pleases, hence the name. The second is known as the excellent Samadhi, which is a state beyond all entrance and exit. As these two states are very close to final attainment (Full Enlightenment) and are in the position of consequence, they are known as samadhis, rather than dhyanas.

Of these various meditation states, the first three Hinayana groups are dhyanas of visualization with an outer object, while the Nine Degrees are gross practice but inwardly turned with subjective concentration. The lion-like samadhi is said to be a subtle practice, while the excellent samadhi is transcendently beyond practice. All those included here are only meditations on the partial truth. They are transcendental from the

viewpoint of realization but examine only a part of the truth, not its totality.

We should mention here the Chan School and note that although its name is derived from the Sanskrit dhyana its practice is not to be confused with those worldly states. As it is a Vajrayana school, it encourages attainment of the Full Enlightenment of Buddhahood in this very life. Placing Chan together with the Diamond Vehicle is my idea, although in China it is always classed with the Mahayana. However, Bodhidharma, the First Patriarch of Chan in China, was also a Master of the Tantra. This may be discussed later.

c. UTTERLY BEYOND THE WORLD. These meditations are so named since they are practiced by Bodhisattvas. They are not known to those who adhere only to the Hinayana.

Under this heading are found nine great dhyanas: the great dhyana, all-dhyana, every person dhyana, get rid of sorrow dhyana, great pleasure of here and hereafter dhyana, and pure dhyana. In the section on meditations within the great vehicle, the meaning of these dhyanas will be made clear. They are only known to the Mahayana and all of them are concentrations on the whole truth. As they belong to the course position, they are called "dhyanas."

In our three comprehensive classifications of samadhi,

all the states described are according to the exoteric teachings of the Hinayana and the Mahayana. A fourth category, the instructions on samadhi given in the Tantras (which are esoteric), will be discussed later (see Chapter XIII).

D. SOME TERMS CONCERNING ILLNESSES OF DHYANA

1. RESTLESSNESS (anuddhatya). Mental agitation in which the mind is grossly disturbed through over-spiritedness. In this state memories constantly arise by themselves like a fountain of inner energy springing up. This disturbance may be interior, but often results from the stimulation of the five sense bases. Its cure, briefly, is to be aware of it at first and to treat it by concentrating on renunciation and impermanence.

2. DISTRACTION (viksepa). A tossing or floundering of mind is meant here. This is essentially a subjective disturbance which ordinary people would not discover easily or find wearisome; on the contrary, they are often happy to experience it. This is because such a condition is normal for them and so is hardly noticed, but for the meditator this disease can completely destroy his deep concentration (samatha). One should instantly become aware of it and not let it continue.

3. SLOTH (styana). We should define this as low-spiritedness or the state of being only half awake,

which, if not recognized quickly, will lead us soon to full sleep. Normally there are three stages from waking to sleeping:

- a. the mind becomes drowsy and unclear, and we cannot get clear ideas in order to concentrate upon them,
- b. we enter into a dreamy half-sleep, and
- c. we finally lapse into complete sleep.

If we can promptly discover the first of these, then we will not experience the second and the third in concentration.

The cure for slothfulness is the development of two factors:

- a. Clear consciousness (*sampajanna*). This is the knowledge obtained of our activities by being more aware of them. With this clarity of mind, we are able to distinguish the different stages and to stop them from overpowering the mind. If this clear state is maintained it becomes:
- b. Perfect mindfulness (*samyak smrti*)—but this is to be practiced (as the sutras teach); otherwise it is just a word in a book.

E. SOME TERMS CONCERNING THE REALIZATION OF MEDITATION

These too must be known thoroughly by a meditator or

he may easily go astray. Scholars who only study books and do not practice have little enough understanding of the terms already described, but can have no insight at all into those used in this section. For definitions of insight it will be best to divide this subject into four, according to the different schools of Buddhism:

1. We may distinguish three sorts of insight as described in the Vijñānavāda or Idealist School:

a. The first is called "nature insight," when intuitive understanding appears like a reflection in a mirror seen very clearly and obviously; this is a vision direct from the pure eighth consciousness. This is real and not false insight, and with it one gains the assurance of realization, provided it is well accompanied by the truth of Dharmakaya.

b. The second is called "insight of shadow alone." In this there is no mirror, and what is seen is caused by delusions from the six sense consciousnesses. It is deluding, very false and unreal, and is compared to the horns of a hare, or to the hair of a tortoise. It should not be heeded in any way.

c. The third is difficult to understand, being called "bringing substance insight." For instance, the seventh consciousness (klista-vijñāna) mistakenly thinks of the eighth as the self. Yet the pure eighth consciousness insight is not quite false (as is the second type with a

"self"), but it is still not real insight as with the first type. However, it is possible to transform it into true insight.

We must be able to distinguish these three well, always knowing which is real and which false. The first should be desired, the second renounced, and the third transmuted.

2. There are three kinds of spiritual qualities described in Yogacara:

a. Quality of direct reasoning in theory and quality of direct insight in practice, (pratyaksa). The latter is direct knowledge in concentration. This is real.

b. Comparative quality (by examples) in theory, and the second-moon-like insight in trance. It is not quite real, but can be transmuted into reality.

c. False quality. It is entirely unreal in practice. However, in theory, this third one is called the "quality of the Buddhas' instructions."

These three kinds of qualities always correspond with the three insights mentioned above, but the former three are practical whereas the latter are both practical and logical (or theoretical). The meditator cannot be covered by the false insight or by the false quality in his concentration, provided that he is able to recognize them very well.

3. Another classification of insight, into four categories, comes from the Vajrayana. The categories are:

a. Recognition of the scholar whose insight is all based upon hearing (reading as well) and thinking reflectively upon what he has heard. Technically these are known as sutta-maya-prajna and cinta-maya-prajna, both of which are worldly. Many "mouth-zenists" take this recognition to be an immediate realization of Chan. This is quite wrong.

b. Transmitting knowledge of dhyana is the second. It is only obtained after establishing firm ground in right views and seriously practicing mediation. Known as bhavana-maya-prajna, it is knowledge going beyond the world and pertains to the lokottara.

c. Feeling insight. After some practice, so that a little gross insight has been gained, one experiences a little lightness of mind and the body a little empty but this experience does not belong to sunyata and should not be mistaken for it. It is equivalent to the bringing substance insight above.

d. Fourth is insight of assurance-realization when one attains sunyata. This is the same as the nature insight and immediate quality.

4. There are three ranks of meditative insight taught in the Tibetan Tantra:

- a. Nyang: the meditator sees a holy appearance in his meditative light in a fully waking state.
- b. Ta: the meditator sees the same sort of vision while drowsy.
- c. Me: visions seen in a dream state.

Their trustworthiness is in the order in which they are given here. According to degree, the first is said to be completely reliable, the second to be half reliable, and the last only one-third reliable.

After we had run through all these categories, groups, and distinctions at great speed, Mr. Chen said, "Now I must give you a general definition of Buddhist meditation."

F. THE DEFINITION OF BUDDHIST MEDITATION

It is the use of concentrated force to investigate Buddhist philosophic truth and transform it from abstract perception into a concrete inner realization, whereby liberation from sorrows and false views, embodiment of nirvana, and the functions of salvation are all attained. The aims of the three yantras are included in due order and here also are the Trikaya in which the salvation functions represent the appearance-body, the embodiment of nirvana is the enjoyment-body, and the

Dharmakaya is found in freedom from sorrows and false views.

It is nine o'clock, three hours had sped by from our beginning. We have finished and prepared to depart. We had, this evening, noted an outline of the general terminology to be used but were sorry to have disturbed Mr. Chen's routine by staying so long. Normally from seven to eight in the evening he practices the Mantra-recitation of the Buddha Amitabha, this out of gratitude to all the countless parents he has had in different lives, following which he does the pujas of his many protectors, reciting their mantras to act as a safeguard in the hours of the night.

As we returned with brisk steps to our vihara, carrying another chapter containing the fruits of practice, we think of Mr. Chen returning to his meditations, which (as he has written in a letter) are performed out of compassion; he is devoted to the good "of all sentient beings, as in different births they have all been our parents. May they receive the Buddhas' Teaching of Meditation and practice it! May they get Full Enlightenment before us!"

HOMAGE TO MAHABODHISATTVAS KSITIGARBHA AND SARVASOKA MONIRGHATAMATI

Chapter IV

SHOULD MEDITATION BE PRACTICED DIRECTLY WITHOUT PREPARATION?

Through an open window we saw Mr. Chen sitting on his low stool with his back towards us. Sitting opposite him was a young man listening to the yogi's words. When we too were received and seated, Mr. Chen explained that he was answering some questions raised by the young man who, we discovered, was Chinese and a Confucian school teacher. For a few minutes, our host continued his Dharma-talk in Chinese to his questioner, who was obviously deeply interested, pointing out to him passages in a little book which contained the life and some of the teachings of the Buddha illustrated with traditional drawings. When he finished, he gave two of these books to the schoolmaster, and after more greetings, ushered him out. Returning, Mr. Chen explained that he had been answering questions on the seven wings of Bodhi, the Four Noble Truths, and the Noble Eight-fold Path.

"Now," he said, "we must come to the subject of our talk today, as it is also very long." He picked up his

notebook in which all the subjects of his discourses were systematically worked out, sat down, and began.

A. DOUBT AMONG MEDITATORS ON THIS MATTER

If we first ask whether any preparation should be made, it is indisputable that the answer is YES. The whole of this section will deal with this question and show how essential preparations are for meditation, a subject requiring great earnestness, and hence great preparations.

Even among meditators there are two doubts about preparation. Some doubt concerning the devas, for they exist always in a state of meditation in the realms of form and formlessness; what preparation have they made for their achievement? It is true that they were not born from a womb, and just rose up into that state. However, they came to achieve it in the human life preceding their deva condition, when they practiced meditation. Their birth as devas depends on the level achieved by them previously in meditation practice. Although they have no fleshy body in their deva-life, they do have a body of meditation (rupa- or arupa- kaya) which is a continuation of this world's practice. There is no practice for them in that state because all their preparation has been done here. (See Chapter III, C. b., Attainment by Birth dhyana).

The second doubt is whether Chan always has a preparation. Chan, say the doubters, always emphasizes that Enlightenment is not newly created by one's practice. It is always here and now; not made by any amount of preparation. The enlightenment obtained from preparation is not the real Enlightenment—such things they say. (See Appendix I, Part 2, A. 3).

However, words like these are from Enlightened Masters and it is not appropriate for neophytes to play with them. Beginners have much preparation to accomplish, such as searching for an enlightened Guru and doing everything according to the commands of that guru. But many misunderstand this, as I know from friends in America who write: No need to renounce, for everything is void; no need to practice, for we are already enlightened. (See also Ch. II, 1st error). Sayings like this are not for neophytes, and can only come rightly from the mouths of Buddhas and Patriarchs.

Among all the different kinds of meditations gathered in the last chapter there are only these two where it is even possible to doubt whether or not preparations are essential. We should know therefore that without doubt even in these cases preparations are involved, as indeed they are with all meditation.

B. PREPARATIONS FOR MEDITATION IN BUDDHISM AS TAUGHT BY THE BUDDHA

According to the Buddhas' instructions, what is the preparation for meditation? The Buddhas have set forth all in an orderly sequence in their teaching of the Dharma. First, let us see what the Buddha has said in the Hinayana teachings. Under this heading we find many different classifications: each of these we shall examine to find which factors are the preparatory ones leading to the remainder concerned with practice.

1. The Three Wisdoms. These we have already mentioned several times, the first and second being the preparation for the third. That is, hearing (or reading), plus reflective thought prepare the mind for the practical wisdom gained through applied meditation.

2. The Three Knowledges: perception (*samjna*), consciousness (*vijnana*) and wisdom (*prajna*). The first is obviously preparation for the second—if one has not received any instruction, it is impossible to meditate. Many in the West make this mistake and try to practice without receiving good precepts from a Guru. They have not made the necessary preparation.

3. In the Four Noble Truths, pain (*dukkha*) and the arising of pain (*dukkha samudaya*), are preparatory to the fourth Truth—the Path (*dukkha nirodha gamini patipada*), while the practice of meditation belongs to the factor, Right Concentration, of the Path.

However, if you do not recognize the pain bound up

with existence in this world, then meditation will not be pursued as the way towards its extinction. Westerners often just meditate for worldly purposes, as a tonic or for relaxation, without knowing why they should practice. Without recognizing and deeply investigating the first two Truths, there is no adequate preparation for meditation.

4. Next come the well-known Thirty-seven Wings of Enlightenment (bodhipaksadharmas), each of which can be examined from three positions which have been described in the last Chapter (See Ch. III, B). Here we are only concerned with the causal position of theoretical knowledge and reflection upon it, which must precede the meditation process as preparation for it.

a. The first group of the thirty-seven are the Four Kinds of Mindfulness (smrtyupasthana, satipatthana). (See Chapter IX). These stand at the beginning and are in the causal position for the later practice of meditation; they are its preparation. (Note: This is a different interpretation of satipatthana than that found in Theravada works.)

Without these four, no great differentiation can be made between Buddhism and non-Buddhist systems. If a neophyte does not learn these thoroughly at the beginning, then he will surely stray away from the true Teachings of the Buddhas.

b. The Four Diligences (samyakprahana): if one has not well developed these four, then many obstacles may be experienced in meditation. In Taoism also there is great emphasis on laying down good foundations of this sort, though the stress there is on concentration rather than on wisdom. First, say the Taoists, good actions should be done and increased, so that in this way maturity comes and meditation can be successfully practiced. Otherwise, they say, although powers may be obtained by plunging straight into practice without preparation, heaven may be displeased and make a great roaring, killing the practitioner with its thunder!

If we examine the Four Diligences, we notice that they are mostly concerned with morality (sila) and its development, which are necessary preparations for meditation practice. Furthermore, abundant good actions cause the gods and protectors to guard the meditator from harm.

c. Regarding the Four Bases of Psychic Power (rddhipada), some explain that all of them belong to meditation. If we examine them in detail, we see that the first three are the preparation for the fourth; they prepare the ground for the concentrated investigation, the deep samapatti, which occurs in the process of meditation.

d. In Chinese this group is called the Five Roots (panca indriyani, usually translated as the Five Spiritual

Faculties). Faith, diligence, and mindfulness, the first three, are the preparation for the fourth, dhyana. From the cultivation of these Five Roots spring:

e. The Five Powers (panca balani) the same as the Five Roots but apply to a higher level of practice. They are sometimes treated serially, one factor leading to another in the Pali Suttas.

f. Following them come the Seven Bodhyangas: beginning with how to discriminate dharmas (dharma-pravicaya sambodhyanga) and four other factors, these first five are preparatory to meditation, the sixth.

g. Finally, and most important, is the Eightfold Noble Path (arya asta marga), which should be mentioned in some detail.

Mr. Chen picked up a red book, Dialogues of the Buddha, Part III (translation by T. W. Rhys Davids). Opening this at a turned-down page, he showed the writer a page of the Sangiti Sutta, where the factors are grouped according to numerical categories. Under the "sevens" there are listed, "Seven Requisites of Concentration" which are none other than this Path without its last factor, Right Meditation. Thus the first seven steps are all preparation for the eighth.

It is important to emphasize Right Livelihood. Many beginners do not care about this and go on doing bad deeds. They may want to meditate, but do not want to give up these unwholesome habits. It is very dangerous for them not to give them up—they will have trouble in their meditation. Demons and bad ghosts always congregate where there are rotten things, and such evil beings will continually trouble people like this. Without perfecting one's livelihood (which should not be harmful either to others or to oneself), it is impossible to practice meditation properly. One whose livelihood is pure, however, is always protected in his practice by the beneficent deities.

Another factor of importance is Right View, which stands first in the list. Without learning what is Right View (what Buddha really taught), and what are False Views, one has no secure foundation for Right Concentration. People without Right View may sometimes believe Hinduism and sometimes have faith in Christianity, thus wandering among all sorts of beliefs, but this vague kind of faith is not a good condition for meditation. One should have a proper understanding of the Buddha's Teachings (from which a balanced faith will arise) and not go here and there to different systems, the result of which can only be a confusion of teachings and a bewildered state of mind.

The preparations as given in the Hinayana are now finished and we come next to the Mahayana instructions.

It would be a mistake to suppose that the Thirty-Seven Wings of Enlightenment are taught only in the Hinayana, as they are well known in the Mahayana, too, though admittedly emphasized more by the former.

5. The most obvious category to consider here are the Six Paramitas. We can easily see that the first four (giving, morality, patience, and energy) are preparations for the fifth, samadhi. This is the usual sequence of these Perfections, but their order is especially well expounded in one sutra.

Mr. Chen searched in his notebook where he had written the Sanskrit name, and found it: Sandhinirmocana Sutra. In Chinese it is called Profound and Secret Truth Explanation Sutra. He jumped up and opened his bookcase, from which he brought a slim volume. Thumbing through the pages, he said, "This Sutra is one of the first that I read when I came to Buddhism. There is a brief story here."

When I began to practice Buddhism, I was a professor with very little time even for worship; my puja then was just to light some incense sticks. I had little time for reading, either, but what I did read was always done in earnest. I saw this sutra and thought, "The name is good," and after reading it, I dreamed one night about its real aspect. I saw the whole universe above me like a brilliantly illuminated sky. From the direction of the

brightness came a splendid image of the same magnitude and from this again were projected many lesser forms the size of human bodies. I recognized immediately from this vision the Three Bodies of the Buddhas (Trikaya). It was very inspiring.

In the seventh chapter of this sutra, the Paramitas are connected together in this way:

Guan-Yin (Avalokitesvara) asked the Buddha: "For what reason do you preach the Six Paramitas in such a good sequence?" He replied: "So that the sentient beings in the future may receive reliable instructions, I teach in this way. If the Bodhisattva does not care for or cling to the body or wealth (this implies dana) he may then keep his morality (sila). In order to keep firmly the moral precepts, he should practice patience (ksanti). If he can practice, it is possible for him to be diligent (virya). With diligence, he is then able to acquire dhyana. After he has this, he can then develop supramundane wisdom (prajna). That is why I teach the Six Paramitas in this order."

6. After the Mahayana, we turn to the Vajrayana. According to the Tantras, one should know the system of the Four Yogas and be able to distinguish which are the preparatory parts and which concern meditational practice.

a. The first of the Yoga groups contains the Kriya

Tantras. These are mostly concerned with action, particularly with the service (ritual worship) of the Buddhas.

Let us try to divide each Yoga into three parts. If we do this with the Kriya Tantra, then all three parts are seen to be devoted to this ritual action or puja. This ensures that our later practice of meditation is not without spiritual guidance, but is well protected by the inward results of these external practices (for instance, the four Vajrayana Foundations, see Autobiography and Appendix II).

b. The Caryā Tantras are in the second group. They are sometimes known as ubhaya-caryā-tantras, that is, the practice of both sides, both of rituals and yogic concentration. Here, if we make three parts, two of them will refer to karma and one to meditation.

c. In the Yoga Tantras, only one part out of the three is devoted to karma, while two would be given to meditation.

d. With the Anuttarayoga Tantras, all three parts concern the practice of meditation.

Therefore, we understand that in the Tantras also there is a gradual process of preparation, the first three yogas leading up to the practice of full samadhi in the Anuttarayoga. To make this explanation quite clear, the

following diagram is given.

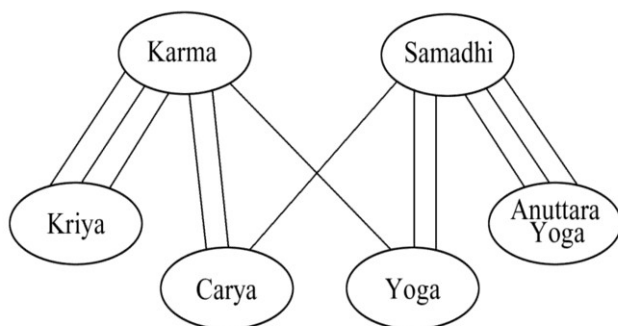


Fig. 1 THE FOUR YOGAS AND THEIR THREE PARTS OF PURPORT

My guru, Rona Rinpoche, gave a good parable to us, his disciples. He said, "It is like building a pagoda of nine stories; the lowest three are Hinayana, in the middle are three of the Mahayana, while the highest are the three Vajrayana stories. Those at the base are most important for the support of the higher ones: each yana is preparation for the one above." This is good instruction for us now.

C. PREPARATIONS ACCORDING TO THE PATRIARCHS' TEACHINGS

The Buddha's whole system of teaching has been described and we next examine what the Patriarchs have taught. By them, the sequence of the Path from the ordinary unenlightened worldling to the attainment of Buddhahood has been very clearly delineated.

1. The first of the great teachers whom we shall mention, one who has shown clearly the different preparatory and practical elements, is Jetsun Gampopa. His famous work on the Stages of the Path (Lam Rim) has been translated into English as "The Jewel Ornament of Liberation." In this book, Chapters One through Seven concern hearing and thinking, that is, the acquisition of philosophic knowledge. In Chapter Eight, one takes Refuge and various subjects follow in good order up to Chapter Sixteen, which deals with meditation. The first fifteen chapters, then, are preparatory to the succeeding ones. English readers should make good use of this book and gain great benefits in their understanding of Buddhadharma.

2. Unfortunately there is still no translation available of the Great Stages of the Path (Lam Rim Chen Mo) by Jetsun Tsong Khapa, the founder-patriarch of the Yellow Sect. This exhaustive work, dealing only with the exoteric Mahayana tradition, (his exposition of the Tantra being contained in another and even larger book, The Stages of the Tantra) gives the divisions of the Path according to peoples' capacity to practice. Three types of practitioners are given:

a. The lower practitioner for him there are four stages of Dharma-reflection:

i. He should first consider how impermanent life is, how rare it is to receive a good birth, how difficult among all other states it is to become a human being, and even then how few have the chance to hear the Buddha's teachings.

ii. He then reflects upon the miserable states of birth lower than human: the realms of ghosts, beasts, and dwellers in hell, and their miseries: respectively, insatiable craving, ignorance, and tortures.

iii. Although every dharma is void, karma still has its result and this he should ponder. If one does not realize sunyata, then experience of karma-fruits, painful as well as pleasant, must continue.

iv. Lastly, the lower practitioner has to confess sincerely all his evil deeds.

b. For the middle practitioner there are two principal subjects for reflection: the Four Noble Truths and understanding the teaching of the Twelve Links (nidana) of the causal chain (pratitya-samutpada).

c. Two distinct stages are shown for the highest practitioner. First comes the Bodhicittopada, or the arising of the wisdom-mind and its development. Then

follows the Bodhicarya, the performance of noble deeds by the practice of the Six Paramitas, and also the four Samgrahavastu (means of conversion). The latter are all preparatory: Giving (dana), loving speech (priyavacana), doing good to others (arthakrtya), and treating others like oneself (samanarthata). Among the paramitas, which are treated in great detail in this book, the first four, as already mentioned, are of a preparatory nature.

3. Last to be considered here is the Chinese patriarch Zhi-Yi, who lived for long upon the Tian Tai Mountain. The school of teachings originated by his master, but which he spread wisely, is also known by the mountain's name.

A knowledge of his teachings would be most useful to Westerners who have not only a great need for meditation, but have also unfortunately many misunderstandings, particularly about meditation practice. Zhi-Yi has given very fully the basic necessities for this.

Mr. Chen here remarked with some sharpness:

Many in the West seem to have been misled by Japanese scholars who have told them something of Chan, or Zen as they call it, but very little about the foundations upon which a beginner should base his practice. As a result, there are many who think that they know a great deal about Chan but know almost nothing

about the preparations which must be most thoroughly completed before there can be any true Chan experience. The necessary groundwork is well laid out in the Tian Tai doctrines, very suitable to the West and to those having false ideas such as: the rejection of all gods, rejection of a conditioned "soul," of an afterlife, or of the need for renunciation. All false views due to lack of preparation are well-combated by the thoroughness of Tian Tai.

The huge book written by this patriarch, *Great Concentrations and Meditations*, is a very practical and comprehensive account of the various stages and their division into preparation and practice. Very helpful to the neophyte is his shorter work, *Meditation for Beginners*, translated in Dwight Goddard's *Buddhist Bible*, and later by Lu K'uan-Yu in his *Secrets of Chinese Meditation*. In this concise survey with ten chapters, the first four are: "Gathered Conditions of Meditation," "Subduing the Five Sense Desires," "Giving up the Five Hindrances," and "Harmonizing Conditions" (of mind, food, sleep, etc.) The fifth deals with resolve, diligence, mindfulness, skill in meditation-conditions, and making one's insight clear. All five are preparation for the remaining chapters on meditation. This small but useful book should be read by all those beginning to take interest in meditation and its preparation.

Within Buddhism we have treated the three yanās: from

the teachings of the Lesser Vehicle, passing on to that of the Greater, and finally coming to the Diamond Vehicle instructions. In all, we have found that preparation precedes practice.

Now from this pinnacle, we shall pass downwards again in examining preparations, first in the various religions outside Saddharma and then with regard to worldly learning.

D. PREPARATIONS IN OTHER RELIGIONS

In the religions apart from the Dharma of the Buddhas, even though as systems they contain only incomplete spiritual instructions, must still contain some preparations made for the practice of their own meditations. The little evidence of this offered here is not intended to be comprehensive but only as selected examples to call attention to necessity taught by all religious teachers of first laying down secure foundations before commencing practice.

1. Hinduism: the eightfold training of Patanjali, known as Astangayoga, is widely known and frequently referred to in books on the yoga of that religion. The first four degrees are preparation for the later stages, thus: Yama (control), niyama (restraint), asana (posture), pranayama (breath-control), pratyahara (withdrawal); are preliminary to dharana (concentration) dhyana (meditation) and samadhi (equanimity).

Particularly in the last three terms, one sees a correspondence to Buddhist training, their descriptions showing a similarity to the Buddhist samatha, samapatti, and samadhi. However we should not think that because the sequence appears the same, the meanings are, also. (Even within Hinduism, there are numerous schools using the same terms, but attaching to them quite different meanings).

2. In the Jain religion, six steps have been laid down, four of which are preparatory for the last two. Thus we have: Repentance, renunciation, praising the venerable Jinas (Conquerors), and making obeisance to them; when these preparations are complete, one proceeds to the practice of equanimity, and lastly, relinquishing bodily attachment.

3. Confucius taught preparatory steps to his disciples. These are:

"Study it wisely;
Reflect upon it carefully;
Discriminate about it accurately."

These are the preparation for the final process:

Practice it wisely.
Further, to clarify his meaning, he has said:

"Things have their roots and their branches. Affairs

have their ends and their beginnings. To know what is the first and what is the last will lead near to what is taught in the Book of Great Learning."

In detail, he explained:

"What the Book of Great Learning teaches is to be illustrative of high virtue; to improve people; and to rest in the great excellence."

The point of rest being known, the object of pursuit is then determined; and that being determined, a calm unperturbedness may be attained (corresponding to our samatha). To that calmness there will succeed a tranquil repose (corresponding to peaceful feelings experienced in samatha). In that repose there may be careful deliberation, (corresponding to our samapatti) and that deliberation will be followed by the attainment of the desired end (corresponding to our samadhi). ("The Great Learning," in The Four Books, translated by James Legge, paragraphs 1-3).

Again, correspondence is evident in the progressive steps here expounded, though not in the depth of their Buddhist meaning. However, we may see the wisdom of this teacher from his clear insistence on beginning at the beginning.

4. In the Testament and Gospel of Christianity, there is very little to suggest that meditation was practiced.

Where the word "meditate" does occur in the Bible, and it is very uncommon, it is not used in the Buddhist sense. In the English of the King James version, "meditate" occurs 13 times but with definition of "think about" or "ponder."

There is even the phrase "meditative evil" which has a very non-Buddhist meaning.

"Meditation" is only found six times in the whole Bible, two references being in the New Testament, but the word is really not used in a religious sense. The Christian term most nearly corresponding (though loosely used compared with the precision of Buddhist terminology in Pali and Sanskrit) is "prayer."

In the Roman Catholic prayer-book, a description of the Fourteen Stations of Meditation on the Crucifixion is given. Meditations, or rather concentrations of this sort, are discursive in content and use only the normal workings of the six consciousnesses. They lack the force derived from the practice of true samatha.

A manual of the Church of England doctrine and practice lays down four elements of meditation development: attention, aspiration, application, and action. The first means discursive thought upon a text; the second that the mind is turned to inward prayer upon whatever is the subject; in application one considers, "What does this mean to my life?"; finally, action is the

practice of what has been taught by one's inward communion with God.

Aspiration here seems to be a partial parallel to meditation, and the other three stages seem to be rather unsystematic preparations and sequels to this (See *The Catholic Faith*, by W.H. Griffin Thomas, page 99).

E. PREPARATIONS IN WORLDLY MATTERS

Lastly, we come to worldly matters and even in them it is plain that there are preparations to be made before the accomplishment of whatever the task may be—from eating to dying.

As a first example, the case of new pupil going to school may be taken. Before he goes to a school, many things are to be done by himself or by his parents: the school has to be chosen, application made to the Headmaster, an appointment made with him, sitting arranged for the entrance examination, new clothes bought for the student, and so on—a host of things to be thought out and acted upon before the child actually enters the school as a pupil. All this preparation is necessary for a worldly achievement; how much more will be required for the attainment of samadhi?

There is still more from this example. Each stage in the training is the basis for the pupil's further progress. Thus by his primary school training, he is prepared for study

in a grammar school or technical school, and this in turn prepares him for a university. Therefore, we should avoid thinking of preparation and attainment as being static factors, but see our practice as training for some further practice. Life in this way becomes very fruitful.

There is a poem where preparation is mentioned before eating.

Mr. Chen smiled, referred to his notes, and then began to read. After hearing the first line, the listener and the writer also smiled, for this is what they heard:

*"A loaf of bread," the Walrus said,
"Is what we chiefly need;
And pepper and vinegar beside
Are very good indeed.
Now if you're ready, oysters dear,
We can begin to feed."*

(Alice in Wonderland, by Lewis Carroll)

Mr. Chen laughed heartily, an infectious laugh in which we both joined. But he continued seriously.

A question is here being asked: "Are you ready?" Upon examination, our whole life seems to ask this question. Even in very hurried moments, as when a person crouched on the grass before a race begins is asked:

"Are you ready?" Even in a moment like that there is need for preparation.

Furthermore, even at the time of our departure from this existence, whenever and however it occurs, there are things to be done, little preparations to make, as the great Shelley so movingly wrote about in his tragic play "The Cenci." At the play's conclusion and before the death by execution of the heroine, she nobly says:

*"Give yourself no unnecessary pain,
My dear Lord Cardinal. Here, mother, tie
My girdle for me, and bind up this hair
In any simple knot; any, that does well.
And yours I see is coming down. How often
Have we done this for one another; now
We shall not do it any more. My Lord,
We are quite ready. Well, 'tis very well."*

She answers the question: she is ready.

The content of this chapter should convince everyone that before any attainment can result from meditation, it must be practiced, and before this is possible, secure roots in the various preparatory factors must be established. Now, for the sake of clarity, the material of this chapter is summarized.

F. SUMMARY AND SOME PRACTICAL CONDITIONS

1. Personal Conditions of Preparation

At least some of the following conditions should be well-fulfilled by all who follow the Buddha's Way. The last four in the list should certainly be practiced upon opportunity by those in whom resolve and renunciation are strong; the former should be practiced by all Buddhists.

a. Two thoughts necessary for everybody's deep and long recollection: the fear of death and the impermanence of the body.

b. One must believe that after death there is some afterlife or rebirth. It is a false and harmful view to imagine that at the death of a "person" there is no continuity of actions and their results. Holding this view (ucchedavada), a man sees no reason for any preparation; but with the prospect of future lives ahead, there is the greatest incentive to prepare oneself.

c. Also one must search for a good future birth (not merely passively accept its existence). This can best be done by thoroughly knowing the Buddha's instructions. For many people, the easiest way to learn what these are is to read some of the reliable books on Buddhism and translations now available. All the publications of the Pali Text Society of London should be read and thoroughly absorbed; then one will know well the doctrine of the Hinayana. For the Mahayana, study

Gampopa's Jewel Ornament of Liberation and Suzuki's Essence of Buddhism; also, the Oxford Tibetan Series of four books translated under the editorship of W.Y. Evans-Wentz give a good idea of the Vajrayana. (Note: Read only the translated text of these four books, for ideas given in the commentaries and introductions are very frequently misleading and certainly not Buddhist). For Zen, read Paul Reps' The Gateless Gate and my Light House in the Ocean of Chan.

d. Your book should be read.

The writer paused uncertain of whom the "your" referred to. "Why, this book," said Mr. Chen. "This book is yours. My talk is only a voice, which has already vanished as its own nature is sunyata. Your record is in words forever available to the readers." "No, no," protested the writer, "it is yours, from your practice and your experience." (Hence this correction: Everyone interested in meditation in all its aspects should read Mr. Chen's book.) He continued:

Having read this, there will be some foundation for practice, as everything inside these covers is only concerned with this one subject.

e. If it is not possible to give up the worldly life and become a bhikshu, then at least activities attaching to the world should be reduced. The time thus left free

should be devoted to the regular practice of meditation.

f. If one cannot renounce everything to go to live with a guru, it is essential at least to have contact with one from time to time, and to take the Refuges from him so that he becomes one's personal guru. As often as possible, one should receive and then practice his instructions. (See Appendix II, A, 2).

g. If it is impossible to live as a hermit for long periods, then one must take advantage of every opportunity to practice in solitude, even short periods during weekends and holidays (See Appendix I, Part One, B, 4, b &c).

h. If one has not been to the holy places of Buddha-dharma and found there suitable sites for a hermitage, then at least one should choose a solitary place for the purpose.

This last point leads to some further considerations regarding the conditions for retreat.

2. Conditions for a Hermitage (See also Appendix I, Part One, C, 6.)

a. Food must be easily obtainable.

b. The place must be free from all environmental dangers.

Mr. Chen mentioned robbers, tigers and lions; to these might be added freedom from the noise made by all forms of modern transport, away from nuclear power stations, military establishments, airfields, etc.

c. There should be no diseases endemic to the place selected.

d. Doctors and medicines should be available without difficulty.

e. The geomancy of the hermitage should be auspicious:

i. At the back of the hermitage, a higher mountain as a reliable support, like the back of a chair.

ii. Directly in front, hills should be lowest near the retreat, becoming increasingly higher in the distance.

iii. Streams should flow in curves from the distance toward the hermitage.

iv. From the left and right sides, two arms of hills should embrace the hermitage.

v. Close to the hermitage in front, there should be a wide plain of grass.

These points are general conditions, and many

particulars in the complex science cannot be mentioned here.

"My father-in-law," Mr. Chen said, "made a special study of geomancy under many famous teachers in China. He spent much money and many long years of learning, and finally became an expert. He knew very well what was and what was not an auspicious place, and then," said the yogi sadly, "he was killed by the Communists, never having had a chance to apply all his knowledge to his own practice."

f. The Earth gods of that place should sympathize with your intentions to meditate there and be kind to you.

3. Four General Conditions

These are mentioned in every religion as indispensable as a background to meditation. They are:

a. For Buddhists, to have good knowledge and instructions in Dharma. For meditators everywhere, this means knowing what to meditate upon.

b. To have good friends who help one and do not obstruct, and to be surrounded by those with right views or at least by those sympathetic to one's aspirations for practice.

c. To possess sufficient wealth to provide for necessities;

or better, to have patrons who guarantee to supply one's needs, thus leaving the yogi completely free for meditation.

d. To practice in an auspicious place. This means that we should practice only in those places favorable by reason of geomantic features and sanctified by some especially holy event. Bodhi Gaya, Rajagriha, and Sarnath are all sacred to Buddhists and suitable.

These general conditions are stressed by Taoists but are certainly very important also to anyone practicing the Buddha's Teachings.

4. Special Conditions for Westerners

For those practicing meditation in Western countries there are some special obstructions. These should be well known and guarded against:

a. Pure, fresh air is necessary for breathing in meditation; that is, air not polluted by industrial fogs, nor made too hot or too cold by central heating or air conditioning.

b. Do not use a rubber mattress to sleep on or as a seat for meditation, for the natural currents of air cannot pass through it.

c. Also, rubber shoes may lead to diseases of the feet and so should be avoided in favor of those made with

leather or cloth.

d. It is common sense not to wear nylon clothes or to have curtains of this material as it catches fire easily.

e. For heating, where this is necessary, and for cooking, use coal, charcoal, or wood, but not electric or kerosene stoves. These latter are unsuitable since they produce only the pure heat element. With wood and coal, heat is combined with earth, wood, and water elements, thus producing a balanced heat (which in experience does not give rise to fevers, a hindrance to practice).

f. Cooking and eating utensils should not be of aluminum, though iron, brass, porcelain, and earthenware are good. Aluminum tends to be affected by acids in the food and may cause mineral poisoning in the body.

g. No canned food should be eaten, and food should all be as fresh as possible. It is best not to take food possibly contaminated by poisonous sprays and other harmful artificial products. Besides, a meditator should have pity for beings and not encourage the killing of them done by farmers and upheld by governments just out of greed for more money.

h. Clothes to be worn while meditating must be loose, without causing any constriction, and allow complete relaxation of all muscles for the easy attainment of

yogic postures. Bhikshu's robes are of course especially suitable for this, but they can only be worn by ordained monks. For laymen, loose jackets with wide sleeves and armpits and very wide trousers cut in Chinese style are comfortable, as are the sarong, the loose, full "skirt" worn in many Southeast Asian countries. During cold weather, a good garment for meditation is the practical Tibetan coat called "boku" or "chuba," with its wide, side-pleated skirt and wrap-over front.

Western men should avoid stiff-collar shirts, belts, and tight jackets or trousers; women should avoid tight-waisted skirts or closely-fitting upper garments. In general, anything that does not permit of easy, relaxed posture should be avoided.

i. Posture is important. The seven conditions of meditation sitting have already been outlined (see Ch. II, A, 4). We have already mentioned the great effect of bodily posture upon the mind, and for our practice there is no doubt that the full-lotus position is the best bodily aid to yogic attainment. Some say that it is not necessary to sit in this position, and recommend that one be comfortable and relaxed with an upright spine while sitting in a chair. However, according to my experience, one should try hard to attain this lotus-seat. Westerners who find this difficult should change their trousers for Chinese ones and practice little by little every day, using a firm cushion under the buttocks and first adopting the half-lotus posture. When this becomes easy it is only a

matter of patience and practice before the full lotus becomes possible.

I could not sit in the lotus position until I was twenty-seven, so for any Westerner under thirty years old it should be easy to learn.

G. HOMAGE

After dealing with the special problems of the Occident, I should like to say a few words on our dedication. In the West there are many things to desire and so much evil springs up. (See Ch. I, D). Western countries are like hells of materialism. Of course, some Oriental countries are more or less the same.

The miserable sufferers in these hells cannot be saved by us but rather by the Three Gems and by you who are Bodhisattvas. Just as Bodhisattva Ksitigarbha has the great resolve and courage to go to hell to save all the tormented beings there, so you (Khantipalo) are writing this book, which can save so many from the great hell of materialism.

The second great Wisdom-being has the power to subdue demons and remove all obstacles. He will prepare the way for those who practice.

Both resolve and removal of obstacles are important in the steps preliminary to samadhi attainment—hence our

dedication of this talk to these two great Bodhisattvas.

H. CONCLUSION

Our Dharma-nature is void and already present and certainly no dharma can be found called "the only preparation." Nevertheless, for our practice (which must precede our realization) we must prepare ourselves properly. We may for ease of memory say that there is a formula of "Three P's" (they correspond to the "Three C's" of the last chapter; see Ch. III, B, 2). They are: prepare, practice, and progress. Progress becomes then the preparation for the following practice, and so on. Preparation in Buddhism does not imply any absolute factor to be once accomplished and then finished with; this set of "Three P's" are all related one to another and follow one from the other.

At the beginning of the Dharma-path, many things are taught to neophytes but they should not think that these may be forgotten when a little progress has been made. Early learning conditions become the cause for further practice and progress, and are explained in this book. A good example to illustrate this may be found in the musical scale: do, re, mi. etc. This starts upon any particular note which is then called "do." However, equally well the "re" of the first scale would then become the "do" of the next scale. In this way it is easy to see that there is no limitation to preparation. We should therefore bear these three instructions in mind:

The higher the goal desired the more preparation necessary. The more preparation established the higher one attains. The sounder the preparation, the earlier one will gain.

The Dharmakaya is already always prepared in anyone and in any place, but we must be always awake to it and making ready by removing obstacles. We should always be ready.

The passing of spring and summer asks us: "Are you ready?" Autumn comes, with yellow leaves dropping, blown down by even slight breaths of wind. They too are saying, "Are you ready?"

Mr. Chen said in a trembling voice: "And have you heard the crying of neighbors over a dead child or an old person? In our ears their crying repeats, 'Ready, Ready?' When black hair becomes gray, it only questions us, 'Are you ready?' All our surroundings say this to all of us all the time but who takes notice? People are always ready for living but not for dying though it is sure that everyone must die!"

"Now I shall give you a little poem in Chinese." The yogi closed his eyes and sang this poem with great compassion:

"O Lord, why shouldst Thou keep me

*Here in this world of pain?
Only pity have I for mortals
Shedding tears that fall like rain.
A long, long journey awaits me
Ere over to Thee I've crossed,
How could I leave them behind me
Deep in the mountains lost!"*

Mr. Chen translated it into English and we expressed our deep appreciation, our talk concluding with his words:

"So that is why I hope every person in the West is ready for meditation."

HOMAGE TO THE MAHABODHISATTVAS AVALOKITESVARA AND SAMANTABHADRA

Chapter V

WHAT IS THE RELATION OF DIFFERENT BUDDHIST PRINCIPLES AND HOW DO THEY CENTER UPON MEDITATION

Our usual walk brought us to our destination. After Mr. Chen's ever-cheerful greeting, we sat down to a few preliminary discussions. The writer had been kept a little busy by the length of the last chapter and the number of questions arising from it. On a visit the previous evening to ask Mr. Chen some questions, the writer had promised to bring some stamps from Thailand for a young Chinese boy's collection but had forgotten them. Learning that the young collector was particularly interested in Japanese stamps, it was noted that many of these are beautifully designed, some showing the forms of Buddhas and Bodhisattvas. (Mr. Chen had collected from his mail some stamps of this country, so his young friend would not be disappointed).

Bhante agreed as to their beauty, but said that among Tibetans, it was thought very improper that the pictures of such holy beings should be defaced by postmarks. To mutilate a representation of the

Teacher by his disciples is something never done by Tibetans. Even an image of a Bodhisattva found on a stamp should be treated reverently according to Buddhist ways of thought. Sometimes stamps show a head or bust of a Buddhist holy person, but again Tibetan tradition does not approve—the whole figure must be shown. No painting, Bhante said, or image is ever made in Tibet of only a part of a sacred form.

Mr. Chen remarked that if one requested a guru for his photograph, he would always give a complete picture, not just one showing head and shoulders.

Our preparations complete, we turned our attention from Bodhisattvas generally, to those two in particular who guide this chapter.

A. THE HOMAGE

In this talk we are concerned with how various factors center upon our meditation. Therefore, we offer our devoted worship to the great Lord Avalokitesvara, who has been in deep meditation ever since Shakyamuni lived on this earth. It is he, the Bodhisattva of compassion, who is described in the Heart Sutra as "moving in the deep course of the wisdom which has gone beyond" (translated by E. Conze in Buddhist Wisdom Books). It is to this Holy Lord that we dedicate the central aspect of this chapter. Deeply, devotedly,

and earnestly should we pray to him, to center all our aspirations and thoughts upon meditation.

All the principles of meditation are good, so it is appropriate to pay our homage also to the wisdom-being named "All-good," the Bodhisattva Samantabhadra. He established many Mahayana principles; among them are his Ten Great Vows, practiced by many who follow the Great and Diamond Vehicles. To these main Dharma-principles and to his sublime presence, we should pay very deep and sincere homage, remembering that in each pore of his skin are worlds without end, innumerable Bodhisattvas, and infinite numbers of Buddhas.

Today we worship these two Bodhisattvas and gain from them inspiration, so that our meditations obtain grace and we quickly attain Enlightenment.

B. EXPLANATION OF DIAGRAM

In the plan given here, Arya Avalokitesvara represents the central meditations of the three yantras, while Bodhisattva Samantabhadra stands for the particulars related to them around the circumference. According to this plan, our talk will be regular and systematic.

The small double circle around the center is meditation itself and contains inside it all the numerous methods to be found within the Three-yantras-in-one.

The outermost ring is Chan, representing the Dharmakaya or Dharmadhatu.

Within this are two circles containing the four classifications of principles on which this talk will be based: hearing, thinking, and practicing wisdom, and realization. Inside this are classified some practical and important principles related to meditation.

The arrow pointing outward indicates the centrifugal relation discussed in the last chapter, the bearing of meditation itself upon individual principles.

The arrow pointing inward stands for the centripetal force dealt with in this chapter, where different factors are considered first and in relation to the central meditation, thus emphasizing the importance of the latter.

C. HOW THESE PRINCIPLES CENTER UPON MEDITATION

In the last chapter we discussed preparation and the centrifugal force of the central meditations, which affect the particulars necessary to our initial development. Today, the reverse process is taken up and we will discuss the principles and how they center upon meditation. This is a good way to see their importance.

All these factors may be classified under the above four

headings, but due to limitations of space we cannot deal with every one individually. Therefore we should choose some important topics to begin with.

1. Hearing-wisdom

a. Faults of a Dharma-instrument

If a person (who is likened here to an instrument for the Dharma) comes to a Rinpoche (in Sanskrit, "Maharatna"—great jewel) for spiritual instruction, then he should guard against the following three faults of a Dharma-instrument!

i. Not standing upright. This means a person who is mentally upside-down. Even though he appears in the Dharma-hall to listen to the preaching, he only sits, hearing nothing, and at the end is no wiser than when he first sat down. He lacks concentration and so his hearing wisdom is weak and undeveloped. If one centers upon meditation, the wisdom of hearing will improve and it will become easier to learn.

ii. Unclear instrument. This occurs when some false views are mingled with faith in the Buddhas. This means one lacks pure faith. Even while hearing the Buddhadharma, an instrument of this sort may be thinking of Hinduism or Christianity. One should take good care of meditation—otherwise, how can the fruit of pure faith be obtained?

iii. Leakage. Even if the instrument is standing upright and very pure, still there may be some leakage. A person like this hears and then forgets, so all his newly-gained knowledge vanishes. He would not forget if his hearing wisdom were firmly established through meditation.

b. Mindfulness

For good hearing-wisdom the Six Conditions of Mindfulness should be well developed:

i. One must always think of oneself as a sick person who wants to be cured. (The fundamental diseases are greed, hatred, and delusion.) Such a person will ask a doctor for medicine. If one has no such thought, then the Dharma will not be sought to help cure the sickness. How can one think properly like this without the practice of meditation?

ii. The guru should be thought of as a doctor who, from his store of wisdom-medicines, will cure us. If concentration is lacking, then this attitude will not be considered in the mind.

iii. The Dharma is the medicine—but first one must be able to keep this thought in mind.

iv. The practice of Dharma is the treatment given by the "doctor," and one must take this medicine if a cure is

desired.

v. The Buddha is thought of as a very good person who has just given us alms, not material wealth, but the gift of the Dharma to maintain us.

vi. The last of the conditions for mindfulness is to think, "May this Right Dharma long remain in the world!"

All these six must be maintained with the aid of meditation. Without meditation, these thoughts will not even arise.

The first four are related to the practice of the Four Noble Truths. By meditating on the first truth, that of Duhkha, one knows how people seek the cure for their illness; this is connected with the first point above. Meditation on the second Truth, the Arising of Duhkha, shows one why people experience suffering and how they come to a teacher who can prescribe a course of treatment for that suffering; the second condition of mindfulness is referred to here. The Cessation of Duhkha meditation is essential for the third condition, as the Dharma is the healing medicine.

Meditations upon the Path to this Cessation are the practice of Dharma, which is like taking the medicine as prescribed.

The fifth condition of mindfulness requires meditation

to strengthen our faith in the Buddha, while for the sixth the mind should be firmly established in the Dharma-Jewel by meditating upon the Buddha's teachings as the highest and most secure of refuges.

2. Thinking-wisdom

This can only be developed if one's thinking is trained to be of an even quality, not breaking from Dharma-objects for sensual distractions. It should be continuous, without a break, concentrating on problems of Dharma.

From stories of the learned followers of Confucius, one may learn much of what this means. There was Guan Ning, for instance, who for fifty years sat on a hard wooden seat in concentration—his continual sitting left a deep imprint.

Chang Zi Shao studied a teaching of his Master for forty years, kneeling erect on a floor of tiles in front of a large pillar. After his sitting, two holes in the tiles were distinctly visible.

Zuo Si had the idea to write a good composition to describe the capital city and its beauties. First, before writing and completing his works, he thought upon his subject for twelve years.

Another writer, Wang Chong, wanted to compose his

The Balance of Ancient Essays.

"This work," said Mr. Chen, "criticizes very nicely Confucius and Mencius. Yes, he was a little wise," he added reflectively. "Everywhere in his rooms were ready-prepared writing materials: a brush, ink and paper. Whatever he was doing, he kept his mind only upon his writing, and wherever he went the materials were at hand.

Mr. Chen got up to demonstrate this ancient worthy's good concentration: he walked slowly about the room. An idea seemed to come to him, and seizing an imaginary brush it was quickly noted down, then slowly and with concentration he turned to do something else. "In this way The Balance of Ancient Essays was written," said Mr. Chen.

Bhante added that the method reminded one of a writer who had his notes laid out on tile floors of seven large rooms, with quite a number stacked under paperweights all over the furniture. No one but himself was allowed to touch these papers, for he said that only in this way could he find what he wanted!

"Yes," continued the yogi, "these ancients never let their thoughts wander. In Chinese there is a phrase describing their thoughts: they are said to be 'so vigorous they shoot up and tear the moon in

pieces." Mr. Chen accompanied his words with very forceful gestures indicating great concentration and vigor.

Another Confucian, Xu Ling, was out riding one day, all the time concentrating on composing an essay. His mind was fixed so one-pointedly upon his subject that he did not even notice that his horse had brought him to someone else's door; still concentrating and assuming it was his own home, he dismounted.

Two Tibetan parables also show us how controlled our thoughts should be. The first compares it to arrows shot by a skillful archer who makes a continuous stream of them fly from his bow, so that in mid-air each one splits the one released before it.

The second also encourages us to concentrate: If you meet seven wild dogs growling, you must all the time maintain the mind in a state of balanced concentration and not be upset by the animals' ferocity. This same concentration is necessary throughout the religious life.

Here Mr. Chen was evidently reminded of a story from his own life!

Once I saw His Holiness the Karmapa in a dream and he instructed me to come to him. Accordingly, I went to where he was, the Palpung Monastery of Derge. Palpung is in the center of a "lotus," the "petals" of

which are formed by eight surrounding snowy peaks, so it is a very auspicious place.

It is a traditional Buddhist practice that when a pilgrim newly arrives at a holy place, he should first pay his respects by circumambulating it clockwise (thus keeping it on his right side). I was doing this around the temple where the Karmapa was staying, all the time keeping my mind completely concentrated upon his mantra. So closely did I attend to this that I did not know some pilgrims had already arrived to see the Karmapa, and while they were in the temple worshipping him, they left their dogs outside to roam about. By "dogs" I do not mean the tame ones in Europe, but great hulking mastiffs with bloody mouths like tigers and long sharp teeth. As it was a wild place with no one around, it did not matter they were free. Then they saw me coming and went for me, one lunging at my throat. With my mind totally focused upon the Karmapa, I pointed at the dog with one finger. The dog became quiet, sat down, and stared at me. I stood still and continually repeated the mantra with my hand remaining in this pointing gesture. Then many people came running and shouting. "They will kill you," they said. I just said I was sorry to trouble their dogs and went on along the path with my practice unbroken.

There is also an old Chinese story concerning concentration: a guru once sent a disciple with a message to another teacher living two days' journey

away. The disciple was very stupid and could never remember anything properly. Before he set off, his master said, "Look here. I am giving you six things only. See that you do not forget any of them. The first is a letter, the second is an umbrella, the third is a purse of pelt, the fourth your package, the fifth two shoes, and the sixth your own good self." The disciple set out, all the time repeating, "Here is the letter, here the umbrella, here is the money, here the package, here are the shoes, and here is myself."

When he got to the inn at the end of the first day's journey, he thought again, "I had better make sure that all six things are with me. Counting over the articles, he could only find five; and so the next morning, he was sure that he had lost one item. He started back to his master. After he had gone about halfway, he repeated those six things and then discovered that he had not counted himself into the list. Stupid people are like this; they can even lose themselves, but the wise keep the mind concentrated.

3. Practicing-wisdom

Of the many groups of factors in this category, we can only choose a few of the most important:

a. Five Kinds of Bodhicitta

In his Prajnaparamita Sastra, the venerable Nagarjuna

divided Bodhicitta into five stages:

i. Development of Bodhicitta. It is good to recollect with concentration the vows of Buddhas and Bodhisattvas, but it is much better to form and practice one's own. (See Appendix III, A, 3.) Many people just take on the vows of the great Bodhisattvas but when one asks them what ideals they follow, they can only reply that they rely upon the forty-eight vows of Dharmakara (who became Amitabha Buddha), or upon the ten great vows of Samantabhadra, and so on. They have no ideals of their own and just take hold of those already made. On the other hand, it is certain that it is very hard to abide by one's own vows.

Before I came to Bodhi Gaya, I told many people that I would be going and asked them if they had any vows which I might declare there in Sakyamuni's sacred place. Some gurus and meditators gave me their profound aspiration, while others, some of them servants and poor people, only wished for health and long life for themselves or for their loved ones. I carried these vows, some 200 in all, and recited them before the Vajrasana at Bodhi Gaya.

I have tried to help others develop up their own vows, particularly those who are my brothers in the Dharma and have received initiations in the same mandala and practiced the same meditations. For myself, I have developed ten vows for preaching the Dharma, thirty for

the world in the present age, ten more for the Final Enlightenment of myself and others, and nine for the attainment of non-death, in order to perform the endless Bodhi-karmas. Even to keep the ancient vows one must have concentration. It is better, though, for us to think deeply about the painful world and so develop our aspiration.

ii. Bodhicitta of No Passions. With no concentration force, how can we subdue the passions? It is always difficult to do so, but impossible to perfect this stage of Bodhicitta without the necessary developed and concentrated attention.

iii. Recognition of Bodhicitta. This is also not easy, whether at super-mundane or even mundane levels. To accomplish it on the heights of the former, we must know the Dharmakaya Truth. Even at the mundane level we must first practice the path of the Six Paramitas. Well-developed concentration and meditation bring sufficient wisdom to recognize the Wisdom heart.

iv. Reaching out Bodhicitta. It is not enough to be able to find and maintain Bodhicitta in inward concentration. At this fourth stage one compassionately extends it outwards to other beings, reaching out to bless and convert them. To reach this stage, one must bring one's meditation to a very fine excellence. The attainment of the first five super-normal knowledges is also necessary.

v. Unexcelled Bodhicitta (Anuttara-samyak-sambodhi). Here we have passed beyond the realms of the ordinary meditations. This stage of Wisdom-heart is only known by the attainment of samadhi, and so belongs to the Buddhas' realm. (For another classification of Bodhicitta, see Ch. XIII, Part. 1, D, 1. c.)

b. Morality

On our diagram, this heading includes the three steps of the Noble Eightfold Path concerned with morality: Right Speech, Right Action, and Right Livelihood. The importance of these is amply stressed elsewhere, so we do not need to say much about them here.

Three aspects of the practice of morality may be seen, these are: abandoning evil, doing good, and benefiting others.

i. Avoiding evil.

We soon see how difficult this is without practice of meditation. According to Biblical accounts of early Christianity, there was little or nothing corresponding to Buddhist practices of concentration. However, Christians have an ethical code, the Ten Commandments, some of which are the same as the Five Precepts of lay Buddhists (though the Commandments are not deeply and thoroughly explained as in Buddhism). In addition, Jesus said:

"Thou shalt not murder. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness. Honor thy father and mother; and thou shalt love thy neighbor as thyself." (Matt. 19:18-19)

Jesus also said:

"But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." (Matt. 5:44)

Furthermore, in the Old Testament are wise sayings on moral conduct, such as: "Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools (Eccl. 7:9)"; and: "He that is slow to wrath is of great understanding; but he that is hasty of spirit exalteth great folly." (Prov. 14:29)

In spite of the Commandments, the good words of Jesus, and wise sayings, these are unsupported by meditations and cannot be thoroughly maintained. Even Peter, the first Pope, on two occasions broke them. Once he drew his sword and smote off the ear of a man arresting Jesus (Matt. 26:51), and three times he lied that he knew not his master (Matt. 26:69-74).

As Peter was a simple fisherman who understood nothing of meditation to strengthen the moral precepts, it is not surprising how quickly he broke these precepts.

It is the same with everyone who has no meditational power; their precepts are always in danger of being suddenly broken.

All four gospels teach the same precepts, that they might be remembered and kept. Still one should concentrate, as in the poem written by Thomas Ady:

*"Matthew, Mark, Luke & John;
The bed be blessed that I lie on.
Four angels to my bed,
Four angels around my head,
One to watch, one to pray,
And two to bear my soul away."*

ii. Doing good. We may now consider briefly the second aspect of Vinaya.

In the teaching of Confucius, the relation between ethics and spiritual progress or regress is clearly pointed out. He said, "To follow what is right is like ascending a hill, but to follow what is wrong is like being in the landslide of that hill."

We may now consider briefly the second aspect of Vinaya.

The Buddha himself clearly warned us in the Dharmapada:

"It is easy to do things that are bad and not beneficial to

oneself, but very, very difficult indeed to do is that which is beneficial and good." (163).

The doing of good necessarily involves the performance of the first two paramitas. First, with the perfection of giving we should consider deeply that the giver, the gift, and the act of giving are all void. If concentration on sunyata accompanies the giving and receiving, then a great result is achieved, whereas ordinary giving reaps only small fruit. (See Ch. X).

Second, the perfection of morality must also go along with wisdom gained through meditation, if it is to be fruitful. There is not a great result from merely observing strict rules, but discipline guided by meditative wisdom can be very beneficial.

Although it is difficult, if we would truly do good in our lives, then meditation is indispensable. Without meditation the mind, and so all our actions, are tainted by the basic error: ignorance.

"A worse taint than these is ignorance, the greatest taint. Abandoning this taint, be taintless, O bhikkhus!" (Dhp. 243). This can only be achieved through meditation. The Buddha has said exactly what is necessary for progress: "Indeed from meditation wisdom arises; without meditation wisdom wanes." (Dhp. 372) Finally, Lord Buddha has said:

"Though he should live a hundred years, immoral and uncontrolled, yet better, indeed, is a single day's life of one who is moral and meditative." (Dhp. 110)

iii. Benefiting others. This resembles "doing good," but its range is wider. In this aspect one extends beneficent activities from oneself out to other beings, a natural part of morality when this is considered in relation to the doctrine of the paramitas.

All these teachings may be briefly summed up by saying: If you want to get rid of evil, cultivate good, and benefit others: develop meditation.

c. Repetition and other good deeds

There are different practices using repetition, but all require concentration—without it only confusion will result.

When we are praising the Buddhas and Bodhisattvas in our puja, concentration is very necessary, otherwise verses will be out of place and lines forgotten. The same applies to the repetition of a mantra: unless the mind is fully attentive and counting carefully, then we easily become muddled (two beads of the rosary may be counted as one, or vice versa). If one lacks mindfulness, some part of a long mantra is easily omitted. Such are the dangers of reciting mantra.

In doing prostrations, concentration is needed not only for counting, but also to make the action more spiritually profitable. This happens when prostrations become a meditation to be performed slowly and mindfully, in which we think one-pointedly of the object of worship. For example, we may visualize on the right hand our father, and on the left, our mother; in front are our enemies with their families; and behind are the beings of the six realms, who have all at some time been our parents. Thus, together with all beings we worship the Teacher (see Appendix I, II, and App. III, A, 5).

There is a chapter of the Avatamsaka Sutra where the vows of the Bodhisattva Samantabhadra are written. In the stanzas of this chapter, detailed visualizations are given regarding the vows of this wisdom-being. By Samantabhadra's meditative powers, countless Buddhas appear; then, one of them becomes a group of Buddhas as small and numerous as dust. One should visualize oneself in as many forms as there are Buddhas, all worshipping at their feet. Each one of these Buddhas is surrounded by hosts of Bodhisattvas—altogether, there are as many Buddhas as there are grains of dust in the universe. If one does not have good powers of concentration, how will it be possible even to start visualizing all these forms?

In the Sutra of Amitabha Buddha, it is said that to praise one Buddha with this physical body is not enough. One

should create as many mind-bodies as there are Buddhas who sit preaching in their Pure Lands. One should praise these Lords and Conquerors in many bodies, in many voices, and in all the languages of the world.

All the Buddhas of the six directions praised Sakyamuni and his preaching, by extending their tongues, each of which can cover the entire sky. Even in the resultant position of Buddhahood, he still does effortless good deeds in his samadhi. Without his attainment of this wonderful samadhi, none of these deeds can be accomplished.

Offerings may be gross outward objects or they may be subtle mental ones; even for material offerings to have much result, one must offer them with concentration, whereas subtle ones cannot be offered at all unless the mind is concentrated. Making offerings in this way, one gift may become many, in geometric progression (see, for instance, App. II, C, 3). One may truly say that a little practice with a fully concentrated mind far exceeds in result a great deal of effort with a scattered mind.

With samadhi, much more becomes possible. Before the Buddha preached he sent away those who could not receive his message so that they might not have the chance to abuse it and thereby accumulate evil karma. From his samadhi attainments, he was able to subdue the evil forces of demons and to convert those holding the mistaken notions of Brahmanism. All such deeds are

only possible with the practice of meditation; therefore, is it not important?

d. The Reason for Recurring Factors in the Lists

Why are there so many complex principles (some of these concerning meditation and some wisdom) in the Thirty-seven Wings and in the Six Perfections? Factors are often repeated in different classifications. Why has the Buddha taught so many? The answer to this question is to be found through meditation.

Four meditation stages are to be distinguished among the factors occurring in the different groups of the Thirty-seven:

- i. Those among the Five Roots: these principles are used for the levels of hearing and thinking wisdom.
- ii. The same factors in the Five Powers correspond to their development in samatha.
- iii. Among the Noble Eightfold Path, these common factors are raised to the level of samapatti.
- iv. In the Seven Branches are factors for the attainment of samapana.

Although the last group is usually given before the Noble Eightfold Path, in practice the Bodhyanga factors,

all of which are concerned with mental training, are a stage more developed than those of the Path, which are fixed, some referring to sila, etc. However, with profound explanations accompanying these eight factors, they may be arranged as the last group of the Thirty-seven.

Of the Six Paramitas, three (sila, samadhi, and prajna) may seem the same as factors among the Thirty-seven, but the philosophy underlying the two groups is different (being respectively Madhyamika and Hinayana). Thus the samapatti also quite naturally differs; the samapatti differs also, so it is not surprising that the samadhis resulting are also not the same.

Similarity of names must not confuse us in these various factors, but rather should lead us to search out the subtle teachings. Elsewhere, this point has not been taught clearly enough, but it is nevertheless very important and so is stressed in this book.

If these four degrees of meditation are well known and the individual factors among the Thirty-seven Wings are seen to fall easily into this classification, then no one can say they are confused by the terms or that the various groups are complicated.

4. Realization

This is dependent on the meditation in the Five Yanas:

a. Human yana

One does not meditate but practices some good during life (such as the Five Precepts of Buddhist lay people) and as a result receives human rebirth.

b. Heavenly yana

This is of two kinds: first, with the practice of many good deeds and a little meditation (such as practicing the Eight Special Laypeople's Precepts) one attains after death to the heavenly pleasure realm (kamavacara), a state only somewhat superior to man; second, by practice of the dhyanas, one reaches at death to the corresponding spontaneous rebirth among the devas of form and formlessness (rupavacara and arupavacara).

c. Sravakayana

This is the way to attain the Arhat level, which can only be realized by the meditation on the Four Noble Truths.

d. Pratyekabuddhayana

To become a Solitary Buddha, it is necessary to penetrate with insight the meaning of the Twelve Links of Dependent Origination.

e. Bodhisattvayana

The aspirant to full Buddhahood must practice the paramitayana and the meditations described for their fulfillment.

All these five yanas center upon meditative practice.

f. The Four Yogas

These have already been mentioned in the last chapter and here it is sufficient to repeat that the proportions with which they are concerned with meditation are: in the first, no meditation; in the second, one-third; in the third, a half; and in the fourth, one is totally taken up with meditation of the highest Samadhi, which is Enlightenment in this life.

5. Meditation about Great Compassion

a. Buddhas and Sentient Beings Regarded as One

This is when our compassion is developed through meditating upon all the sentient beings as our own body. It is linked to our meditations on the Dharmakaya which is the essence both of all beings and of the Buddhas. At this stage compassion is always connected with the idea of "beings" or "persons." (See Ch. X, Part Two, 5).

b. Without Condition

Everybody may have compassion for parents, children,

friends, etc., in meditations concerning people. It is only a Buddha who experiences the Samadhi of Full Enlightenment, wherein subject and object are completely identified: only for a Buddha is compassion unconditioned and without reference to beings. A Buddha's Great Compassion is perfectly accompanied by Great Wisdom, and always all five degrees of Bodhicitta are present.

6. Nirvana

a. According to the Idealist School, there are four kinds:

i. Natural. Every being has this but has not realized his possession. If one wants to do so, it is essential to practice the meditations on the twofold egolessness of pudgala (persons) and dharmas (events).

ii. With Remainder (upadhisesa). The hindrance or veil of defilement (klesavarana) is destroyed, but the second veil of knowledge (jneyavarana) remains. This is the Hinayana's attainment of Nirvana, after which a physical body remains in this life along with a subtle spiritual entity. One remains in continued existence either as a deva or a human until the eventual attainment of Buddhahood. Continued life is the direct result of the unbroken veil of knowledge not destroyed by the force of samatha.

iii. Without Remainder (anupadhisesa) The two kinds of

veil are both destroyed by samadhi, but one abides in Nirvana. This is not so good. One should abide nowhere.

iv. Nonabiding in Nirvana. By the power of the Great Wisdom, nothing is held to. That is, the samadhi being purified, one therefore abides nowhere and endlessly performs all deeds of Salvation.

b. In the Great Nirvana Sutra are listed seven different meanings of the word, thus:

i. Nir = not; vana = weaving. We should not weave with threads of sorrow and so make the cloth of birth-and-death. Well-developed concentration force is needed to subdue sorrow.

ii. Nir = not; vana = hiding. This refers to the unhidden nature of the Dharmakaya. We have to discover this by the wisdom-teaching taught perfectly by the Buddha: that is, the wisdom of non-ego (anatman). This can only be realized by meditation.

iii. Nir = not; vana = to and fro. This means not running up and down on this shore of samsara; not wandering through the six worlds of transmigration. How can we avoid this? By meditation.

iv. Nir = not; vana = grasping. We should not grasp at rebirth. We should abide in the Truth by the power of concentration.

v. Not uncertain. This has double meaning: there is no definite "thing" called "Nirvana" but still Truth itself appears as a certainty.

vi. Not new, not old. Nirvana is already here and is neither made a new by something nor created in the past.

vii. No obstacle. Nirvana may also have this meaning, for one who attains it has no obstacle to liberation.

c. There are five definitions according to the Abhidharma Vibhasa Sastra:

i. It is said there that "Nir" means "go out," and "vana" means "forest." Its attainment is thus to go out from the forest of sorrows.

ii. It may mean "no weaving," as in the first definition in the list from the Great Nirvana Sutra.

iii. Another derivation gives "no rebirth" as opposed to continuing in the cycle of births through the six worlds.

iv. Nirvana as "no bondage": the world of birth-and-death is bound by ignorance, and so Nirvana may signify renunciation of bondage.

v. "Going across the river of birth-and-death" is the last meaning given.

However, as we interpret Nirvana, our attainment of it always depends on our power of meditation. This power we must have if we are to realize our goal.

After he completed these lists, Mr. Chen remarked: "There are only two hours to talk this evening and our book is restricted to two hundred pages. (sic. This merely shows how books grow.) Therefore, it is not possible to talk on any more of the factors centering upon meditation. Perhaps the words of Confucius are appropriate here:

'I present any person one corner of a subject. If he cannot learn from it the other three, then I do not repeat my lesson.'

"I do believe readers may have enough wisdom to understand the other principles."

At this, the writer protested that he certainly did not possess that much wisdom and though there may be a few very wise ones who will understand, he feared that many would be in the same position as himself. "Many of the remaining principles," explained Mr. Chen, "will be taken up in further chapters dealing with the subject of meditation."

D. Conclusion—Advantages of Meditation

So that we may be inspired to make every effort and

centralize these principles in our practice, let us conclude this chapter with an account of the Ten Advantages of Meditation as given in the Candrapradipa Sutra. This forms part of the sutra known as the Samadhiraja. The Buddha teaches there that from meditation one gains:

1. a good bearing and a pleasing appearance;
2. a mind very meek, humble, and full of kindness;
3. the absence of sorrow (duhkha) and of delusions (moha);
4. controlled senses which do not stray from one object to another;
5. contentment even when without food (From meditation one obtains inner delight and so becomes a "feeder upon joy." (Dhammapada));
6. renunciation of all desires and attachments;
7. a continual spiritual result from practice (one's time is never wasted, for not even one minute of it fails to produce some good result);
8. the destruction of the net of demons in which most people are struggling, and from which they cannot escape;
9. always abiding in Buddhahood, and with one's surroundings those of a Buddha; and
10. ripeness for liberation.

Tsong Khapa also gives a list of advantages in his great Stages of the Bodhi Path. There he lists seven:

1. the joy of present dharmas—everything experienced becomes joyful;
2. one experiences pleasurable feelings in the body and becomes joyful in mind;
3. the ability to do any good deeds one desires to do;
4. the destruction of all evil;
5. the ability to develop supernormal powers;
6. the ability to develop the wisdom of the Buddhas; and
7. the destruction of the foundations of birth-and-death.

Very earnestly, Mr. Chen said:

Meditation is so important that we should lead other people to think thus. We should endeavor through our own practice to lead all people to be meditators.

The Dharmakaya is the Universal Truth and the nature of all dharmas is that of no-self; although we may talk about centers and outsides, and draw diagrams showing this, it is not really like this at all. Everywhere is the center, with no circumference to be found. Any subject may be the center. If you ask me to talk upon renunciation, then this subject would be centered upon by the various points I would use to explain it. By "center" here is not meant the middle of two extremes. The center is harmonization, or that which harmonizes these two extremes.

Mr. Chen got up from his stool and began to play hopscotch around the room, hopping with great

agility and balancing a tin on his outstretched hand. He said, "what is it that boys cry out when they play this Chinese game? 'Harmonized, harmonized.' In every square, they must land upon its center without looking at the ground or touching the chalk lines—all the time they must be centered; also, they may not lose their balance and let the tin fall into the extremes without harmonizing them. There is the Middle Way, this is the center, this is the playing samadhi of the Buddha, this is Chan."

Chan, or the Dharmakaya, is unbounded in any circle, though for convenience of explanation one has been shown in our diagrams. There is really no circle there at all; there is no circumference, no centrifugal nor centripetal tendency. Yet within this circle of no circle, our lines merely indicate myriads of factors for the convenience of talking about meditations other than Chan. Chan, therefore, is not included.

HOMAGE TO THE PRECIOUS DHARMA IN THE HINAYANA, MAHAYANA AND VAJRAYANA

Chapter VI

WHY EMPHASIZE THE WHOLE SYSTEM OF MEDITATION IN THE THREE-YANAS-IN -ONE?

A day of sunshine and warmth after most of the rains had finished, seemed to promise well for this important subject. With our host, who was greatly pleased to speak upon the unity of the Dharma, we quickly cleared up some matters outstanding from previous talks. This finished, Bhante sat rosary in hand to listen, while the writer's pen was posed to try to catch Mr. Chen's meaning and secure it captive on paper, so far as can be done with such elusive and exalted matters...

Today's talk is to answer the question in our title but before doing so, we should explain the meaning of our homage and its bearing upon our subject.

A. The Dedication

The Buddha himself has said that the Dharma existed before him (as previous Buddhas had also preached this Ancient Way), and in this sense the Buddha is produced

by the Dharma. The Dharma is the central Jewel of the Triratna and according to Tibetan tradition, it is more precious than the Buddha. Some examples to emphasize the primacy of the Dharmaratna are seen in the Tibetan practice of never placing an image on a Dharma-book: the Buddha is never placed over the Dharma. The arrangement of shrines follows this, and the sacred Tripitaka is never stored below the figures of Buddhas and Bodhisattvas, but is placed above or to one side. Again, in Tibetan books, images are not usually printed in the center of the page, the words of the Dharma occupy the middle and pictures are placed at both ends.

Therefore, in the doctrine of all the three yanas, the first importance is given to the timeless Jewel of the Dharma.

1. What does "Dharma" mean?

Five definitions have been made and to each one we should give our earnest obeisance.

a. Every phenomenon, interior or exterior, psychological and physical, all are called "dharmas." Besides these dharmas, we can find nothing else, for no "thing" or event lies outside this system. The subject of meditation, its objects, and conditions for meditation all are included. Without understanding the Dharma, Buddhist meditations cannot be practiced. Among the five definitions, this is not the main one, but its meaning

is very vast in extent.

b. Both worldly laws and mundane Buddhist rules are called "Dharma." The law is thus the many regulations and precepts of the Vinaya and the different sila taught by the Buddha, which are the preparation and true foundation of meditation. Mostly these are Hinayana doctrine; we should deeply respect it and be grateful to our teacher for having made so firm a foundation for his Dharma. However, the meaning here is still not the main definition.

c. The doctrines taught in the three yanas is the principal meaning. Here are included all the teachings of the Buddha found in the Tripitakas of the Hinayana and Mahayana. We shall talk about the meditations practiced in all three yanas, these being the subjects for several succeeding chapters. These various doctrines should receive our humble and sincere reverence.

d. The Truth, or Bhutatathata. This is where Dharma has been recognized with profound insight as Dharmata, the true nature of everything. This is a narrow definition of the term, but all our meditations aim at this realization, and here also we should offer our deep veneration.

e. The Wisdom of the Buddhas, or the Dharma considered as Perfect Enlightenment. This is our goal to which we make profound worship and towards which we earnestly strive.

Mr. Chen paused a moment and then said:

Now we come to the second great division where a general explanation is given of the Three-ways-in-one and its relation to meditation.

B. The Why and Wherefore of Three-in-one (Triyana)

"I was requested by you," the yogi said to the writer, "and by Bhadanta Sangharakshita about a month ago to talk upon this subject of Triyana meditation. The Buddha's custom was to ask disciples questions although he was already all-knowing (Sarvajna), in order to teach them and benefit others in the future, so although you know the subject of Triyana well enough already, I could only obey your request. Already Bhante here has his temple named Triyana and knowing this, I guessed that his conception might be the same as that presented here: of the Three-vehicles-in-one."

We have to consider the whole system of the three yanas, not each one separately. The three yanas are certainly mentioned in the Lotus Sutra (Saddharma Pundarika Sutra) but the three-yanas-in-one as found in this book is rather different. The Buddha wanted the three not separate but united. He said that no three yanas can be found, only one. Thus to make our meaning quite clear, we usually avoid the term "Triyana" and use the

terms "Three-yanas-in-one." This stresses that the three are continuous from one to the other; they are three stages of one path. In truth, there are neither three yanas separately, nor is there only one. To think of each as complete in itself is to fragment the unity of the Dharma, and to talk of only one might imply the claimed superiority of one particular school's doctrine over others. We shall discuss this in detail later.

In our case, we have three-in-one, which seem separate. Why are they separate? Because of the different stages of meditators and the degrees of practice suitable for them. Thus some are skilled, some unskilled, some neophytes and some experts; this the Buddha knew and arranged his teachings accordingly, saying: first take this (Hinayana) and after that comes Mahayana, and from that go on to the Vajrayana.

Why are the three united? They are so because the Buddha taught many teachings over a long period, and these collectively are called "the Triyana." Without seeing truly how they are related, people will be confounded. These yanas are not two ways or three, but follow from one another in a certain sequence forming different levels of the same path. And so, for these reasons, we should try to see the unity of the three, and unite these three-in-one in our practice.

Someone might at this point object, saying, "Why not talk about the five yanas?" In answer we should say that

to begin with the five ways have already been mentioned (See Ch. V, C. 4) and then give a detailed explanation.

The first two of the five are the preparation, the skin and flesh and not the main part or heart of meditation.

The second two are both Hinayana. These yanas should be considered as one.

The last one concerns the Bodhisattva career, but teaches only the exoteric doctrines. The Vajrayana must still be added.

Therefore, the system of the three yanas is less in number than five, but more comprehensive in range.

Now we come to the point-by-point answer to the talk's opening question, "What is the reason why we propound the whole system of Three-yanas-in-one?"

1. Arguments between Yanas and Schools

The first purpose is to get rid of nonsensical arguments between the various yanas and schools. We should consider a number of examples of this.

a. Hinayana versus Mahayana

The Hinayana generally, (though now only the

Theravadins of the Southern Buddhist tradition remain as an independent school), do not admit the Mahayana Sutras to be the sayings of the Buddha. Let us examine a number of points in this connection.

i. Some Hinayanists say that the canonical literature of the Great Way is not Buddha-word but the invention of Nagarjuna or Asvaghosa. But those believing this should know that even if the Mahayana teachings were revealed by these sages, there is still good reason to have faith in them. The Buddha has many bodies, one of which is called the "Nisyandakaya" (from Chinese we get the meaning, "Equal throughout"). This body is an impartial outflowing; a flowing everywhere of the preaching Buddha, even into the heavens and descending to hells. The Buddha, creating human appearances, causes them to do whatever he wishes, and so is unlimited by conditioned circumstances and has appeared in other realms; for example, in the world of dragons (Nagaloka).

It is recorded that at first, Nagarjuna, who was very intelligent but proud, wanted to establish his own religion as he was not satisfied with the Hinayana teachings of the Buddha. It was his conceit which caused him to think of establishing a religion superior to Buddhadharma.

Then the Naga-king invited him to come to his palace and read the extensive teaching left there by the Buddha.

Nagarjuna read the Avatamsaka Sutra and by this was converted to the Mahayana. This great sutra he brought back with him to the human world.

If all the sutras of the Great Way were composed without the grace of the Buddha, why then did Nagarjuna not establish his own religion as he first intended?

Not only have the great teachers of the past discovered the Buddha's Teachings, I myself was asked by a divine voice during my meditation, "You should repeat the Sutra of the Dragon-king Buddha." This discourse I had never seen separately printed and had not taken any care to study, although I had read the Tripitaka four times. I took out this sutra and studied it, finding therein many excellent doctrines and holy instructions. In this work, the Venerable Sariputra, the first in wisdom among the disciples and present at the deep teachings of sunyata in the Heart Sutra, followed the Buddha to his preaching in the naga palace. Listening, he realized that he had never heard such an excellent discourse in the human world. Then he asked the Buddha why he had not preached this highest truth among human beings. The Buddha then warned him not to look down upon or dislike the state of dragons. He said that there were many Bodhisattvas, bhiksus, and upasakas there who, through the commission of a little evil, fell into this watery realm. The nagas being to some extent prepared, the Buddha was able to leave with them many more doctrines than

could be taught in the world of men.

Furthermore, we should not forget that the Buddha foretold the coming of Nagarjuna in the Lankavatara Sutra, saying that after eight hundred years have passed, such a sage will arise. The Buddha sent him so that he might cause the Dharma to flourish. It is also written in Vajracchedika Prajnaparamita Sutra that Nagarjuna was a Buddha in the past named "Buddha of Mysterious Clouds." Asvaghosa was once a Buddha as well, and in a past aeon bore the name of "Great Light."

ii. As the followers of Hinayana may doubt that Nagarjuna himself wrote these scriptures, therefore we cannot give these teachings as proof that he did not do so. Now, Buddhism is simply a religion of Truth and certainly not one of blind faith and superstition. The Buddhist is always encouraged by his teacher to find out where the highest truth has been taught most clearly; he may compare the Hinayana and Mahayana teachings and a thorough examination may determine that he prefers the latter to the former, thinking that in the latter the truth preached is complete, whereas the truths of the former are not ultimate. It is the exoteric Buddhist tradition to believe the truth but not who said it: truth (but not the person) is the most important. Supposing Nagarjuna had established a religion with a teaching going further than the Buddha's preaching in the Hinayana, then we should believe Nagarjuna and not Buddha, since the former would then have taught a

more complete truth.

In the Mahaparinirvana Sutra, a list of Four Reliances are given: First, our faith relies on truth and not on persons; second, we believe in the truth itself but not in letters and words of scriptures; third, we believe in the ultimate but not in the incomplete truth; and finally, we lay stress on wisdom (prajna) and not on mere consciousness (vijnana).

Wise readers should prove for themselves that the Mahayana canonical discourses are Buddha-word by making a thorough and unbiased comparison.

iii. In the Mahayana, it is never said that Hinayana is not Buddha-word. It is said that the Buddha preached the Lesser as foundation for the Great Vehicle, and this despite the fact that the Mahayana is already so complete. The latter does not at all mind admitting and indeed respecting the Hinayana, so why in their turn should the Theravadins be so narrow in their outlook?

iv. If the four Agamas are carefully read, then in some places we do find references to Bodhisattvas, the three yanas (of disciples, solitary Buddhas, and Fully Enlightened Ones), past Buddhas, and other subjects often thought of as treated only by the Mahayana. The Agamas are not only the teaching of the Sravakas, though principally concerned with them.

In the well-known invocation to the Buddha Sakyamuni widely used in Theravada lands (in Pali: *Namo Tassa Bhagavato Arahato Samma Sambuddhassa*), there are significant meanings to the three epithets of the Buddha. The first is *Bhagavat* (the Excellent One among men): this title belongs to the position of cause, representing the human body appearing among mankind but exalted above them. Second is *Arhat* (the Worthy One): this is in the position of course, since the Buddha practiced as an arhat and bhiksu himself, by his own life showing the way to enlightenment. The third is *samyaksambuddha* (the Fully Enlightened One): this is the aim of the Bodhisattva, which is in the position of consequence.

Although the teachings of the Agamas do not mention clearly the six paramitas, still the elements can be discovered. For instance, in the *Dharmapada*, a Hinayana work, are found the following verses on Dana:

"In this world it is good to serve mother
And good to serve father as well,
Good it is to serve the monks
And good to give to the Noble Ones."

"Truly, the miserly fare not to heaven worlds
Nor indeed do fools praise liberality,
But the wise man rejoices in giving
And by such acts alone, he becomes happy
hereafter."

Great importance is also given to sila as may be seen from the many stanzas on this subject in the Dharmapada:

*"Hasten to do good, restrain your mind from evil.
Whoever is slow to do good, his mind delights in
evil."*

*"Let none find out the faults of others
Nor what is done or left undone by them.
But one should only see
What is done and not done by oneself."*

*"Do not speak harshly to anyone,
Those spoken to thus will retort.
Indeed, angry speech is hurtful;
Beware lest others retaliate."*

*"Whoever in this world
Destroys life,
Utters lies,
Takes what is not given,
Consorts with others' wives,
Or is addicted to taking strong drinks—
Such a man digs up his own root (of goodness) in
this very world."*

*"The wise are controlled in body,
Controlled in speech are they,
And controlled in mind (as well)."*

Truly, they are well controlled in every way."

Ksanti (patience) is also praised in this book:

*"If, like a broken gong, you utter nothing,
Then you have reached Nirvana, for anger is
unknown to you."*

*"Forbearance and patience are the highest penance,
'Nirvana is supreme,' proclaim the Buddhas,
Hurting others bodily, one is not a monk.
One is not a recluse oppressing others."*

The last three paramitas (virya, energy; dhyana, meditation; and prajna, wisdom) are to be found mentioned often in Hinayana texts as desirable spiritual qualities, if not as perfections. Though we may trace these qualities going by the same names in both yantras, yet there is a difference in their underlying philosophy.

These qualities are not paramitas since they lack the teaching of nonegoism (of both persons and dharmas). The Hinayana philosophy of an atomic theory of indivisible particles and the idea of similarly indivisible instants of time in which "minds" arise, abide, and decline, make this teaching incomplete. Why should these little ideas of permanence be clung to?

(Mr. Chen here refers particularly to the Sarvastivada Abhidharma theories of matter and time with which Theravada Abhidharma has

something in common.)

However, the Buddha first preached to those of undeveloped faith and therefore encouraged his hearers to prove his doctrines of sunyata by analysis until there remained only particles regarded as unbreakable. Only later was he able to teach the full voidness teachings to those who could understand them in their own nature and without recourse to analysis.

In his lifetime among men, comparatively long though it was, the Buddha could not complete the preaching of the Dharma. It was necessary for others, by the power of the Tathagata, to reveal to the world the more advanced teachings when the time was ripe. Such teachers were, for instance, Asvaghosa, Nagarjuna, and all the other great sages upon whom he has in the past and may in the future bestow his Dharma as he wishes.

Though so poor in Enlightenment, I myself have received many doctrines bestowed by the Dharmakaya in the holy light of meditation. Among all of my Dharma-treasures seen in the holy light, there were only a few mudras (sacred hand gestures) that have been proved by my Chinese guru. He imparted to me some mudras from the Japanese Tantra by correspondence after I had seen them among my Dharma-treasures in the holy light and most of them have never yet been proved by my gums from Tibet, as some had died while others were not with me in my hermitage. These mudras

were not uncaused, nor were they made by myself, If I should claim they were self-made or made by me, it would be a great lie against the Dharma, for all of them are treasures from the Buddha's grace. A lie of such magnitude should bear the punishment of falling into the hells.

Mr. Chen assured us:

I never tell a lie about Dharma, and if indeed my statements about the Dharma revealed to me in meditation are such, may I at once fall into hell!

v. In history, only 450 years passed between the Buddha's Parinirvana and the birth of Asvaghosa. In the meanwhile, Manjusri, who had so often heard the Lord preach, remained purposely on this earth so that the works of Asvaghosa were undoubtedly blessed by the inspiration of this Bodhisattva's presence and by the Dharmakaya. The knowledge of an intelligent Brahmin was turned towards the Buddha's teachings and, blessed in this way, he wrote the Mahayana-sraddhotpada Sastra. The Buddha indeed intended this for the development of the Mahayana.

The four great Councils of the Hinayana (according to Sarvastivada tradition) at Rajagriha, Vaishali, Kusumapura, and Kubha (or Kasmir), we do believe to be true. In the Mahayana also there have been councils held by Manjusri. It is recorded in the last chapter of the

Prajna-paramita Sastra that he was commanded by the Buddha shortly before his Parinirvana to collect together all the Mahayana teachings. For the faithful there can be no doubt about this as this sastra was written by the famous teacher Nagarjuna himself would he dare to tell a lie? To convince the sceptical is more difficult, as they may point out that this work was composed by a champion of the Great Way.

b. Exoteric versus esoteric

In China, Mahayanists have sometimes said that the Vajrayana is not the Word of the Buddha. They have been called "heretics," or "outsiders," like followers of Brahmanism. Such statements are the work of the ignorant. Unfortunately, very few understood well the old Vajrayana tradition in China, since knowledge of it was confined to a few only—to the Emperor and his court—and did not influence society in general. The three sages from India who taught it in the Tang dynasty, Vajrabodhi, Amoghavajra, and Subhakarasinha, knew the Vajrayana very well, but as it was restricted to a few people, the unlearned say that it is not Buddhism: they do not know properly. This must be emphasized because we want to make very clear the whole and complete system of the yantras, Three-in-one.

The Sutras on which the old Chinese Vajrayana school was based (which is the foundation for the present Shingon-shu in Japan), are also translated into Tibetan,

so Chinese Mahayanists should not think that they were produced in China. Why do they not read the Chinese Tripitaka? There are good translations of both the Vajrasekhara and Mahavairocana Sutras, the canonical bases of the Vajrayana of China and Japan. If Mahayanists suspect the authenticity of the Vajrayana, why do they not read these?

c. The Japanese Tantra versus the Tibetan Anuttarayoga

Teachers and writers on Shingon have said that the highest yoga of the Tibetan Tantras is not the Buddha's teaching. It has also been said that Padmasambhava was not a true Buddhist but rather a follower of Brahmanism! (Even some Gelugpas of great learning have said this.)

Japanese authorities have rebuked the fourth yoga because of its secret Third Initiation yogic practices, saying that these are very bad, immoral, and so forth. They also hold that the fourth yoga is included in the third (the Yoga-tantra, with its teachings of Vajradhatu and Garbhadhatu), and that this third yoga is not found in Tibet. But on both counts they are not correct: firstly, the subjects dealt with in Anuttarayoga are only touched upon in the third tantra-group; secondly, Tsong-khapa in his sNgag-rim deals fully with the Yoga-tantra teaching, though admittedly it is not as stressed as in Japan. The fourth yoga was not, they must recognize, taken to China or taught there by the three tantrika sages. Kumarajiva, the great translator, certainly knew these

most secret teachings and practiced them but he did not teach them to others.

A story told about this teacher runs like this: he was envied by some monks who practiced exoteric Mahayana doctrines, since he carried out the Third Initiation with many beautiful companions. Once he invited all these monks to tea. He arranged a cup and a needle before each visitor and asked them to take the needles with their tea. Nobody had the courage to do so, at which he collected all the needles, swallowed them, and again sent them out from the pores of his skin by his power attained through the Third Initiation. Afterward, no one dared speak against him or to feel envy toward him.

Then Mr. Chen advised:

First, one must practice the lower three parts of the Tantras and then the Tantra especially taught in Tibet. I have written a long essay on this subject, entitled "The Japanese Yogi for His Advancement Should Learn Anuttarayoga." There I have advised the Japanese tantrikas to study the Anuttarayoga with the first three yogas since the Tibetans' emphasis on the fourth tends to lead to a neglect of these necessary preparations.

Forty years ago, a famous Chinese monk, Da Yong, took ten of his disciples to Japan, thus exemplifying the way. At first he studied and practiced in Japan the three

yogas taught in Shingon. Not feeling satisfied with the results of this meditation, he then went to Tibet and learned the Anuttarayoga. His knowledge in the Tantras complete, he was able to help many monks and lay people understand the Vajrayana.

Only when one has studied everything one may criticize, but not before.

d. Conflicts in Tibet

In Tibet, they surely all believe in the three yantras but there is a little conflict from differences in doctrine between the New Sect (Gelugpa) formed upon the teachings of Tsong-khapa, and the Old Sects (Nyingmapa, Kargyupa, Sakyapa, etc.). We should examine these conflicting points and see whether or not they can be "harmonized."

Tsong-khapa does admit that the Great Perfection of the Nyingmapa or any other Mahamudra realization cannot be attained unless one has first practiced the third initiation which empowers one to meditate using the divine yogic union. He did not want to separate these and said one may only attain the fourth initiation (for instance, Mahamudra) after practicing the third. The Nyingmapas, however, teach two ways: one of liberation and the other of vajra-love practice. Both, claim the teachers of the Red Sect, can lead their practitioners to Full Enlightenment in this life.

Another point controverted by Tsong-khapa related to the teaching of a Chan Master named "Mahayana Monk", who, hundreds of years before, had taught in Tibet. During his stay great numbers of tantrikas followed him, causing some Tibetan and Indian monks' concern. They therefore invited the Indian pandit-bhiksu Kamalasila to come to Tibet and debate with the Chan teacher. This resulted in the Council of Lhasa, after which, due to the king's instructions, Mahayana Monk had to flee, leaving only one shoe behind in Tibet.

He taught that Chan emphasizes nondiscrimination; indeed, it teaches that if one clings to discrimination there is no possibility of enlightenment. He brought quotations from a hundred sutras and sastras to support his assertion.

Tsong-khapa on this point reasons: if there is no discrimination, how can one investigate the truth? Without investigation, how will there be any practice of samapatti?

In the highest truth there is no discrimination; all is ultimately sunyata. However, the great Geshe's mistake was to regard Chan as a yana of cause, which it is not, being truly a vehicle of consequence. I have written "An Essay on Tsong-khapa's Lam-rim," in which both sides are "harmonized."

Further, the Chan Master said, "If one meets an

Enlightened Master, then immediately one realizes Chan (which belongs to the final Truth and not to immature samapatti)." Tsong-khapa said, though, that this applies only to sages and not to neophytes. The Chan, however of one who has attained in this way is just like that of a sage and never again resembles the neophyte's samapatti. If it is admitted that theirs is the same Chan as that of sages, then one should agree that the nondiscrimination of the Chan practitioners is quite right. Chan has never used a common meditative way such as samatha or samapatti. If it did, then discriminations to investigate the truth would certainly be necessary, as Tsong-khapa emphasized.

I have often had the thought that if Tsong-khapa was an emanation (nirmanakaya) of Manjusri, why did he emphasize something different from the Old Sect? Once I was in Lu Huo, Xi Kang hermitage and in my meditative light I saw upon my head the light body of Manjusri, which was transmuted into the light body of Tsong-khapa. Since then, I do believe that he is the emanation of that Bodhisattva. Then I tried to find out what were his reasons for refuting the views of the Old Sect.

In Tsong-khapa's time, the conditions were bad among the old schools, with married teachers living a life of eating and drinking, having married just for pleasure (as contrasted with taking a dakini for Tantric practice); bhiksus, too, were not adhering to their rules. Evil men,

saying that they were Tantric teachers, took advantage of the Doctrine for worldly gain and pleasure. Tsong-khapa was determined to change the situation. Without him, to whom we should all be very, very grateful, there would be no Buddhadharma in Tibet. He emphasized practice, just as the old schools had, but also urged that the preparations necessary for it were numerous and take long to perform. He taught that one should complete these before actual practice, so that one is truly ready. In this way, he taught the importance of first acquiring merits, and laid less emphasis on wisdom, which was stressed in the older schools.

Tsong-khapa also said that the difference between an Arhat and a Buddha is that the Buddha has more merits than the Arhat, who is also deficient in sunyata realization. As to sunyata itself, he taught that it is the same in Hinayana and Mahayana.

Certainly, we should not directly practice Mahamudra. First collect merits, and after that practice the first, second, and third yogas, coming finally to the fourth. Tsong-khapa shows so clearly in his teachings, as in his Stages of the Path, that we should go step by step, each level the foundation for the one following. Without this teaching, it is doubtful whether there would now be any Buddhism now in Tibet; so we must again express our gratitude.

However, I do not agree with him that Hinayana and

Mahayana teachings on sunyata are the same. In the two yanas, the purport of sunyata is the same but its power to penetrate good and evil differs. The sunyata of the Hinayana is like a shallow river upon which only small boats can sail; but rivers lead down to the sea, which is like the voidness taught in the Mahayana. It may be compared to a great ocean upon which even the largest vessels may float without obstruction.

All these conflicts are settled by our practice of the Three-ways-in-one system of meditation outlined here. Before we finish this section, one more nonsensical dispute should be mentioned.

e. Conflicts in China

In China there have been many schools, and each one has tried to make a division of the Buddha's teaching to account for the numerous and apparently diverse methods found within it. In southern China, three schools tried to do this, and in the north were seven; all these arose before Tian Tai. Only one monk, Fa Min of the Tang dynasty, made a division into two: the exoteric or Nirmanakaya teachings; and the esoteric, originating from the Sambhogakaya. In general, however, nobody heeded the Vajrayana and, instead of incorporating it, left it to form a separate sect. All the teachers made their divisions with only one object: to raise it above the other schools. This, we can say, is just sectarianism. Thus, we find each school proclaiming one or two

scriptures as the highest teaching of the Buddha: the Tian Tai say it is the Lotus Sutra, but the Hua Yan claim it is the Avatamsaka, and so on.

We can settle all these disputes in a very nice way by our practice of the Three-in-one.

2. Development of the Buddha's Doctrine

The second reason why we should propound the system of Three-ways-in-one is that we emphasize to the utmost the development of the Buddha's doctrine itself. If we wish to make any division of teachings, it should be according to known historical facts—an objective division, not a subjective one based on our own preference of school. We should not follow ideas such as those of the Hua Yan, who say that only a day or two after the Sambodhi of Gautama, he preached the Avatamsaka Sutra and then, since no one understood, gave a "beginner's" course in the Agama Sutras. Who can prove this? Does not this classification rather glorify the school which made it? We should not like to do this.

a. Historical Sequence

The Buddha first preached to the five bhiksus in the Deer Park near Benares. This is according to all historical accounts, which state that the Sutra called "The Turning of the Wheel of the Law" (Dharmachakra pravartana) was the first taught by the Buddha.

After the Buddha's parinirvana, history again definitely records that 450 years passed before Bhadanta Asvaghosa revealed and established the Mahayana.

Still later, when the Mahayana was flourishing, the Siddha Nagarjuna obtained the Vajrayana teachings from the Iron Pagoda in South India, according to the Chinese and Japanese tradition (see also App. I, Part Two, B, 1). However, the Tibetans say that the heavens opened and the Vajrayana scriptures then descended. Even among them we find the old and new, with the Kalachakra (Wheel of Time) teachings admittedly the latest.

The sequence of teachings is shown in history and there is no good reason for us to turn these matters to our own advantage, this way or that. Our classification should only show the unity of the whole tradition, making it clear that the three yanas are aspects of the One Way. Certainly, as a believer and practitioner of the Three-in-one, I believe the Buddha preached the Hinayana personally in his Nirmanakaya; the Vajrayana in his Sambhogakaya; and some of the Mahayana personally while alive on earth, while other Mahayana scriptures were derived from his Dharmakaya through his outflowing bodies (Nisyandakaya) as Asvaghosa and Nagarjuna.

b. Inherent Nature of the Teachings

The second point to emphasize here is the inherent nature of the various teachings.

The Buddha knew well that people love worldly things; therefore, he first gave teachings on such subjects as the four fundamental mindfulnesses, the need for renunciation, the stress on morality, the fact that pain and pleasure are inextricably bound together, the reason for this, and the Way out of this tangle taught in the Four Noble Truths and the Eightfold Noble Path. All these factors were not merely taught by him, but lived and realized in his life. Especially is this true of renunciation, of which he gave a wonderful example to all by leading the life of a bhiksu.

When renunciation is well-developed and one knows the pain associated with the world, then only lacking are the aspiration to save others (bodhicitta) and the thorough comprehension of sunyata. Hence, establishment in the Mahayana is necessary.

Those following the Great Way must spend much time to help all sentient beings; and, though it is said in the Bodhisattva precepts that wisdom-beings should meditate three times a day, Bodhisattvas are mostly concerned with universal salvation.

Next comes the preaching of the third yana. Regarding the most important principle of sunyata, in the Hinayana it is not complete, and in the Mahayana it is only

realized psychologically; thus, the Vajrayana must be developed, where sunyata is understood in the complete psychophysical sense.

We must have such a sequence of teachings as this, and then we can receive Full Enlightenment.

c. The Sequence of Meditations

We are now concerned with the third reason that supports our Dharma of Three-in-one. For in meditation itself, we should follow the order of these vehicles and unite within our realization all three of them.

i. Hinayana

First meditate on the Truth of Duhkha, then will follow a thorough renunciation. Some desire is conquered in this stage. However, of the two inner obstacles, the veil of sorrows (klesavarana) is destroyed, while the veil of knowledge (jneyavarana) remains.

ii. Mahayana

From this, one should go on to practice the complementary Mahayana teachings of the paramitas and realization of sunyata with regard to both the person and events. After such practice, both inner and outer obstacles are easily destroyed: the klesa-veil and most of the jneyaveil are torn down.

iii. Vajrayana

Defilements—both jneya and klesa—are of two kinds, acquired (already destroyed in Mahayana meditations) and innate, and the latter are very hard to meditate away. While the former are psychical, the latter pertain to the body, and it is very difficult to still the subtle movements they cause in the mind with their ultra-fine energies. By the Mahayana teachings it will indeed take a long time to do this; it is possible however, by the methods of practice given in the Third Initiation of Anuttarayoga, to rid oneself completely of these very subtle obstacles. This is done by the discovery of the innate wisdom, only possible in the Vajrayana.

HOMAGE TO THE BUDDHIST PROTECTORS, AND TO ALL GODS AND SPIRITS

Chapter VII

SAMATHA MUST BE PRACTICED TO OBTAIN THE RESULT OF SAMAPATTI

The writer arrived early and walked up and down in the sun for a little pacing the small court set into the hillside at the back of the Hermitage. On the open ground behind this, Mr. Chen has on many occasions performed the Buddhist fire-sacrifice at the request of patrons and upon each Christmas tide. Today the yogi had not yet left his meditations. After a short while looking through Mr. Chen's back window the writer saw he was now out of meditation so went and tapped on the door.

Mr. Chen, after his greeting asked about the scroll the writer carried. I replied that I had bought two colored prints, one of Guru Rinpoche (Padmasambhava) and the other of Je Rinpoche (Tsongkhapa), to send to the new shrine of the Sangha Association in London. Mr. Chen unrolled them, approved their workmanship, and then reverently raised them to his forehead.

Shortly after Bhante arrived and we began the usual

preliminary questions. A tap at the door announced a voluble Chinese lady. After a brief talk with our host he handed her the Thai stamps given by the writer, for she was, it appeared, the mother of the young collector. Before she could depart, Mr. Chen insisted with much laughter and many a bow that she also takes some Tibetan bread from his shrine. This she refused, and only after a pantomime, in which Mr. Chen ran out of the room, would she accept.

Following this episode, talk turned to the recent visit with Mr. Chen of two Buddhists, one a bhiksu and the other a bhiksuni (nun). Mr. Chen had seen the nun lean back in her seat and look into his shrine room. He therefore invited her to see it, upon which the bhiksu also got up and accompanied them.

"She," said Mr. Chen referring to the Ani-la (Tibetan for nun,) "has learned some Chod, (the offering of the body to all beings: a good practice to get merits) so she understood something of my shrine. However, the bhiksu was Hinayana, and did not understand much."

The writer added that the bhiksu was puzzled by the fierce Buddha-forms and also did not understand their meaning when he called them the "double figures"(of Buddhas or Bodhisattvas with their

consorts).

Here is a case in practice illustrating the repeated message of this book, the necessity of advancing step by step. A learned Theravada bhiksu, who did not know the Mahayana or the Vajrayana was suddenly confronted with art works of these latter two traditions and, being unprepared, was unable to grasp the meaning of what he saw.

"Today," said Mr. Chen, "we come to the body of this book, or at least," he added looking downwards, "to its feet. This body, beginning at the feet, is a talk on samatha, the principal and most necessary practice of the neophyte. We should first, however, say something on the dedication.

A. Homage

The neophyte in his practice should be well-protected by gods and from this come two benefits: he easily gets rid of obstacles, and is thus aided to the quick attainment of samatha. We should, then, revere all the gods and ask them for their help and protection.

We must know clearly the distinct difference between paying homage to the gods and taking refuge, which should not be confused.

Our refuge is only in Lord Buddha and the Three Gems.

Some Buddhists even mistake their own religion as atheistic and say that there is no need to pay attention to the gods. This is a wrong view.

1. Why We Pay Homage to the Gods

Some reasons are given here why we should honor the deities and ask them to help us:

a. Before their final attainment, all the Buddhas obtain the help of the gods to subdue demons. In this way, Gautama won Anuttara-Samyak-Samhodhi under the Bodhi tree at Bodhi Gaya.

b. The Buddha taught his disciples six subjects of mindfulness, the last one of which is the mindfulness of the gods (devanusmrti). One should remember the gods and then they will certainly help.

c. The neophyte is weak in spiritual attainment and needs help from the gods. Even the small divinities of earth should be received; then it will be easy for one to obtain the siddhi (power) of samatha.

d. Every temple and monastery, whether of the exoteric or esoteric school (in Tibet and China), has outside its doors the images of the Four Great Kings as protectors. Even my small hermitage has their shrine by my door. I always give them incense and a candle as an offering.

In the Avatamsaka Sutra the Buddha is surrounded by an assembly of human and nonhuman beings, the latter including many gods and godlings. Even small ones of earth, trees, and forest are assembled to protect the Buddha.

Now, if the Buddha were on earth and preaching in the West, surely Jehovah would come to guard him. On this subject, there is a personal story.

Before I came to this hermitage, it contained a small Christian chapel, from which the crucifix even now remains. I still keep this image and make offerings to it.

At one time the landlord, a Christian and elder in a church, asked me for an increase in rent. I had just been here one year then and as the Tibet trade was very good, many people were staying in the town and wanting rooms. The landlord told me that already the tenants on the ground floor were paying more, so why shouldn't I who had the top floor? I pointed out to him that the rent was fixed by a three-year agreement and the amount for this time had already been settled. Although it was not yet the time to ask, he came and troubled me again and again, and each time I refused.

At last, I prayed one night to his God, saying, "This follower of yours is pestering me and not doing right. As you are a righteous God, please tell him what to do."

That night the landlord could not sleep, tossing and turning until the early morning. Then, about four o'clock, he attained a little trance state in which a divine voice clearly spoke these words to him: "You should go to the Lama and pray with him."

He came to me as soon as he could, telling me what had happened. Full of joy that his God had spoken to him, he asked me with tears whether he could pray with me. "Certainly," I replied, "yes, here is a crucifix and here is my Bible." I remembered the passage saying, "To love money is the root of all evil," and quoted this to him. After that, he was full of gratitude and told me to pay him whatever I wanted. However, I promised that at the end of the original agreement, I would give him an extra 5 rupees per month, and after three more years, he should have another five. I kept this agreement in spite of the slump in rents following the collapse of the Tibet trade and even now, from thankfulness to this God, I pay a higher sum than my neighbors.

This is my experience with the Christian God, and there is another story about Hinduism.

When first came to India, I could only get a pass for a short period, which was very troublesome. Despite this, I managed to stay for 100 days of meditation at Rajagrha. During this time I did not speak to anyone nor leave my room except to fetch food and go each day to bathe in the warm springs nearby. Near these springs

was a Hindu monastery, but I never went there.

On the third day of my meditation, a divinity with a peculiar face came into my dream-meditation. It was as though a line ran down the middle of his face and body giving him a two-sided appearance. He was rough and pushed against me, at which I meditated upon sunyata and he vanished.

The next morning I thought, "He may come again tonight and cause more trouble. What can I do?" Having an idea that he might be connected with the Hindu monastery, I took some food and incense and went to that shrine. Then I saw that the god worshipped there was my visitor. "Oh, it is you," I said, "I am a Buddhist and stay in the Buddha's monastery; I did not know that you were here. Please come to see me again, but do not give me any trouble."

He came the next night and I was awake in my dream. This time, however, his face was kindly, not rough as before. So I asked him, "What is the relation between Buddhism and Hinduism?" "Brotherhood," he replied. "No, no," I said, "You have not yet learned the Buddha's central idea. Please, you must stay with me so that when I practice meditation you may learn many things." He agreed to this and I never had any more difficulty while I was at Rajagrha.

There is another story about when I came to Kalimpong.

As soon as I arrived, I asked, "Is there a Chinese Buddhist temple here?" Finding that a small one was established in the compound of the Gelugpa monastery, I went and found a statue of the red-faced protector long familiar to me, Guan Gong, worshipped in Tibet as Gesar. Having made my offerings to him, I then found a Hindu temple quite nearby and made my puja to the Krishna image within it. Thus both deities became my protectors and I have had no trouble since I came here.

Of the many stories connected with Guan Gong, Mr. Chen then related one to show that deity's power as a Dharma protector, following this with the experience of another friend.

The candles for the shrine in China are not made of white wax, but are red and made from the fat of ox-bones. Mice often come to nibble at these during the night.

A Chan master noticed this and told Guan Gong, who was a protector at the temple, that he was not much use when even the candles of his own shrine were being eaten. "You, a protector, cannot even keep mice away," accused the master. During the night, a mouse came and while it was eating the candle, it fell down upon him and the little creature died. The next morning when the Chan master saw the dead mouse, he scolded the god, saying: "You are not merciful; I did not tell you to kill the mice, only to drive them away!" The following day,

the statue of the god was standing outside the temple door, facing inwards. "Oh," said the master, "you have little faith; you can come back now." This the god duly did, moving his form back to his place in the temple.

My friend, the Venerable Xing Zhong, gave up a good government post and became a monk, but although he followed a Chinese guru, he never received training in the exoteric doctrines.

Now, my venerable friend had not heard the stories of the power of Guan Gong, as not everyone in China worships him. Coming to a Chinese patron's house, he saw the god's image on the shrine, placed with the Buddhas. Telling the people of the house that this was wrong, he broke the image, trampling it under his feet, proclaiming the uselessness of worshipping such a god.

Later, when my friend came to India, again he saw an image of Guan Gong in a Chinese shrine, but this time he dared not destroy it, as many people were there. However, he complained to me about it, saying that the people were not real Buddhists, and that the image should be removed.

"Then tell me truly," I said, "have you destroyed other figures of this protector?" He told me. At this I warned him: "You are in danger." "You should now confess this misdeed before the Buddha and this Dharma-protector." Although he knew me well and had some regard for my

advice, on this occasion he did not take it.

For three months he meditated here and after this decided to go to Bodhi Gaya to practice there also. He wanted to take over the monastery there, as only an ignorant monk was in possession at that time. He would have to travel, then, both to Bodhi Gaya and to see the Chinese professor who was the patron in charge of appointing guardians to these temples.

I warned him not to go, saying to him, "Five days after you arrive at Bodhi Gaya you will get very bad trouble." He did not fear, saying, "I have nothing to worry about. I will go to Bodhi Gaya; that is a very holy place." He did not listen to me and went on. On his return journey, the fifth day after the day of his arrival at Bodhi Gaya, he was standing near the door of his overcrowded train. Falling down to the ground, he was killed by the train.

This was caused by the evil karma of destroying the Guan Gong image. Should we not respect the gods so that they help us, rather than offend them and thus produce bad karma?

B. Re-appraisal of Christianity

The purpose of our book is mainly to guide Western readers and, in that part of the world, religious power lies with the Christian and Jewish God, Jehovah. We should not hurt him in any way for he may certainly

prove helpful to the Western Buddhist meditator.

In my opinion, the Buddhists of the West should re-estimate the value of Christianity, from its being an independent religion, to a dependent doctrine of "heaven-and-man yana" as a foundation of Buddhism.

Saying this to the listener and writer: "Well, you may not agree with this, but first please hear what I have to say as the subject is a long one," Mr. Chen then proceeded to give some principles of his re-evaluation:

1. Jehovah would surely be a protector of the Buddha. As we have noted, in the Avatamsaka Sutra, Lord Buddha said that many gods assembled to protect him, even minor deities, so why should not the Christian God do likewise?
2. Jesus is a good example of one who helps others, having some characteristics of a Bodhisattva—perhaps one early in his career.
3. Jesus has said that he comes to take away the sins of the world, that is, those relating to "heaven-and-man yana." This he can surely do if he is worshipped. But he cannot take away the effects of unwholesome actions committed by men against the Buddha and his Holy Dharma. Christ cannot help here.

4. The last five of the Ten Commandments are almost the same in words as the five silas in Buddhism, though the meaning of the latter are deeper since the explanations given are altogether most thorough (therefore, detailed accounts of the ethical commandments should be obtained from Buddhists). These Commandments of Jehovah are a good foundation for the Hinayana precepts.

5. Jesus' saying: "Thou shalt love thy neighbor as thyself," (Mat. 19:19) is a good foundation for the Mahayana.

6. The Fire Sacrifice of the Old Testament should be revived by the Christian West. It is a good foundation for the Vajrayana.

Bhante interjected, "Not using animal flesh!" "No, of course not," Mr. Chen agreed, "but rather according to Buddhist principles, where sacrifice to the fire has a profound meaning. The offerings of precious things and indeed the whole sacrifice must be performed in a state of samadhi or it will not be effective."

7. I certainly hold that God has great merit (to have attained to that position by much wholesome action in a previous birth); but of course I do not regard him as a creator, or as a being with the power of either creation or destruction.

8. The Bible should be revised, leaving out all the violent and evil things in the Old Testament.

(A voice (the writer's) said, "Well, you know, Mr. Chen, that is rather a lot!" Not noticing this comment, Mr. Chen went on:)

Also, the fourfold repetition of Jesus' story in the New Testament is unnecessary.

9. We do believe that if a Buddhist meditator appreciates this God and asks Him for help, he would get it, as in the story I have just told.

We also believe that the Holy Lady and the Saints may answer our prayers. We do not regard them as refuges, but they may give help. In the East, Buddhist Protectors render help, so why not Christian deities?

"If my servant is here, he will bring whatever you need; if he is not, then a boy can get it equally well."

(This was said as a small, cherubic boy, one of the local crowd of youngsters, regarded us steadily, peering over the window-sill, hoping, no doubt, for a small errand and a spare coin or two.)

Although either servant or boy, Dharma-protector or Jehovah, may help in worldly matters and towards gaining heavenly rest, still Buddhists must understand

clearly that they can do no more and that the true "Salvation"—delivery from samsara by the final attainment of Nirvana—is quite different and beyond their power to bestow, since they have not realized it themselves. (See Appendix I, Part One, A, 7.)

This book is primarily intended for Western readers, who when they turn to Buddhism, are often prejudiced against Jehovah. There is, of course, in his teachings nothing concerning final liberation, nothing that can uproot our fundamental sorrows, but God can help us as a heaven-and-man yana.

In China, many Confucians have gained faith in the Buddha and taken the Buddhist refuges, but still keep some of the rules of fine ethical conduct laid down by the ancient Chinese teacher. This shows a just appreciation of Confucius's good teaching, which does not relate to ultimate salvation. Western Buddhists should treat the Bible and its teachings in a similar way.

C. Why samatha Should Be Practiced before samapatti

The reasons are as follows:

1. Before one gains the force of samatha, one cannot attain samapatti, according to the Samdhinirmocana Sutra: "If you do not attain ease and lightness, then you cannot receive the mystic samapatti.

2. Before samatha attainment, one's mind may fix upon some concentrated truth, but even so, it will not be possible to maintain or actualize it. When samapatti is not sustained by the force of samatha, it is neither true samapatti, nor is it of much use in meditation.

3. If one attains samatha, then wisdom is increased, and one can penetrate into the truth with samapatti.

4. Every thought before the attainment of samatha is an act of the six consciousnesses and thus is tainted with the false views of past lives and avidya (ignorance); that is samsara. Once samatha is attained, the force of it may be used to meditate on the truth, so that with avidya cut off, one's whole system of thought is correctly oriented and turned towards Full Enlightenment.

5. A human being's unwholesome thoughts have accumulated over the ages, so that bad habits have been formed: this is because one's thoughts are not centered upon Buddhadharma (see Ch. II, B, 1). It is hardly possible to use a mind like this to think about the truth; before this must come the attainment of samatha. Buddhists well know that past karma causes habits, and would generally agree with the old adage: "Sow an action, reap a habit; sow a habit, reap a character; sow a character, reap a destiny."

This saying just describes nicely (though fatalistically) the character of a human being who does not possess the

central thought of Buddhism. One must first get rid of the human thoughts (of greed, hatred, and delusion) and through the force of samatha, purify the mind. We may adapt the above saying to Buddhism: "Sow samatha, reap samapatti; sow samapatti, reap samapanna; sow samapanna, reap samadhi." In this way we gain Full Enlightenment.

6. Of the three wisdoms (hearing, thinking, and practicing), samapatti pertains to the last. If one does not practice samatha to make a foundation for samapatti, but yet tries thinking on the truth, then this will only be the wisdom of thinking. It is written in the (Abhidharmakosa Sastra): "Based on the full and perfect victorious attainment of samatha, you may practice the samapatti of the four mindfulnesses."

7. According to the six Paramitas and their sequence, the fifth is dhyana and the sixth, wisdom. Samatha belongs to dhyana and samapatti is the cause of wisdom. Therefore, first practice the dhyanas and then gain wisdom. Without the first, one cannot get the second.

8. According to the three knowledges, the first, morality, is preparatory to the second, dhyana, which is the samatha-training; the third, prajna, is produced from samapatti.

9. According to the doctrine of "entity and function," first one must attain the static entity of samatha.

10. Before attainment of samatha, one's right view is only of recognition (see Ch. III, E, 3.), but after the samatha force is experienced, one will be able to get the third insight, that of feeling, and from this the fourth insight, inner realization.

11. Even though Chan is not common meditation and needs neither samatha nor samapatti, yet all the patriarchs have used the phrase, "You should attain a time of great spiritual death" before you can do anything else, and this corresponds to samatha.

12. The Mahaparinirvana Sutra says: "The reason why a Bodhisattva of the Mahayana receives Full Enlightenment after a longer time than the Hinayana Arhat, is because his samatha is not so well developed." We do not follow the Arhat ideal but in our talk about meditation must certainly know the great importance of samatha.

Expanding upon this, Mr. Chen said further:

There are two kinds of Bodhisattvas, one with more wisdom, and one with more compassion. The latter pay more attention to the first four Paramitas, doing many deeds for sentient beings' benefit, and therefore lack wisdom. With a Wisdom-Bodhisattva (who has concentrated particularly upon the last two paramitas), birth-and-death may be cut off at the first Bodhisattva stage, while the other must wait until he reaches the

Eighth Stage for wisdom strong enough to accomplish this. Thus we see clearly how much difference there is between one who attains samatha and one who does not. In the Buddhas' sutras and in the Patriarchs' sastras we see in many places a lack of clarity and established sequence among these steps to meditation. For example, the Buddha preached 25 permutations of dhyana, samatha, and samapatti in the Sutra of Perfect Enlightenment. Why did he do this? Why are the factors not in order?

This is because he was addressing great Bodhisattvas who could understand and profit from these various "wheel-turnings," but our book is for neophytes who require a settled sequence for their undeveloped understanding.

To give an example from the Patriarchs' teachings: in Tian Tai, there are four books in which different arrangements of the stages of meditation-practice are given. Since there is a lack of certainty in this system, few have gained Full Enlightenment by following it. The order in which one factor follows from another has not been emphasized, and even among the line of Tian Tai gurus, admittedly very learned, there have been but few enlightened ones. In the biography of the lineage which gives the lives of the first nine Patriarchs, it is recorded that many of them said before they died: "I am sorry, my attainment is limited. I have led the monks so early and there has been so much to do in the monastery

that I regret my meditation is not deeper." Even Zhi Yi, the virtual founder of Tian Tai, repeated Amitabha's name when he died, evidently hoping for a better rebirth.

In this age, many people seem to be wise, but they have distracted minds; thus it is more essential than ever for them to see the import of samatha.

D. Summary of Preparations given in Previous Chapters

I would like to offer to readers a list of the various stages of preparations occurring in the chapters leading up to this one on samatha practice.

Mr. Chen got up and after searching in his notebook, handed a chart to the writer, which is reproduced below:

Chapter	Preparation in each Chapter
Biography	A personal example of preparation
I	The preparation of Buddhist knowledge in the West
II	The mistakes occurring from lack of preparation, and the real

	purpose of meditation, to develop right desire for it
III	The perspective of ideal meditation and the aim of preparation as mentioned in the definitions
IV	The common preparations; at least to know them, if not to accomplish them
V	The advantages of preparation and the importance of meditation
VI	All the meditations in the whole system; how the former meditations are the preparation for the latter ones

E. Some Conditions of Mental Preparation

In the Yogacarya-bhumi Sastra, nine foregoing conditions and four arisings of mind are given as preparatory to samatha attainment.

1. The Nine Prayogas

a. The Prayoga of correspondence between one's temperament and the type of practice. This means you should know yourself very well: a lustful person should take up the practices on impurity of the body, while one with a hateful character must practice loving kindness and compassion.

b. Of habit: samatha must be practiced regularly.

c. Of readiness: one should not linger over outward and distracting activities. Whatever good works are to be done, one should finish them as quickly as possible and go back to the samatha practice.

d. Of noninversion: everything should be accomplished in accordance with the Dharma and with the proper respect given to the guru.

e. Of proper time: whichever hindrances arise, know what is the right cure for each of them and apply these medicines as necessary; always act at the right time.

f. Of recognition: one must know when to enter samatha, how long to stay in, and when to come out. All this must be done at the proper time and by the right method, thus giving a perfect control of these states.

g. Of not being easily satisfied: it is necessary to be diligent and so make progress. One should not think of a little progress as a perfect attainment.

h. Of not throwing away the yoke: this means the mind must not be left to wander toward sense-objects and thus forget samatha.

i. Of the main practice of samatha.

2. Now we come to the Four Arisings of Resolve:

a. The resolve of training the mind. This means that one should renounce the attached, worldly mind, training it to desire only samatha.

b. The resolve to comfort the heart with the delights of the Dharma.

c. The resolve to make the mind easy and comfortable, full of tranquility (prasrabdhi) and free from all oppression. To attain this, all gross discriminations should be renounced.

d. The resolve to obtain perfect view. Think of this long and deeply. Remember that it is only by the practice of samatha that wisdom can arise.

All the above sections and their factors deal with samatha and its relation to the psyche. Now we shall consider the physical conditions of samatha.

F. The Physical Foundations of Samatha

In our second chapter, the seven conditions of right sitting may be referred to here (Ch. II, A, 4).

1. The Five Benefits of Full Lotus Sitting

The venerable Tsong-khapa said that there are five benefits from the practice of lotus sitting:

a. If this posture is practiced, then one easily gains the tranquility necessary for samatha.

b. This posture may eventually be held for a long time without strain or pain.

c. On the third point, we must disagree from our learned author, for he states that the lotus position is different from sitting postures adopted by non-Buddhists. In Tibet presumably this was correct (for it may have been unknown to followers of the Bon-po, the ancient religion of Tibet), but Tsong-khapa certainly never visited India where he might have seen plenty of non-Buddhists using this sitting method.

d. When people see you seated thus, they will be inspired, and then they will have confidence in you, listen to your teachings, and so become your disciples.

e. The lotus position is advised by all the Buddhas and Bodhisattvas.

2. Exercises to Facilitate Lotus Sitting

"We should," said the yogi rising from his seat, "now give some practical instructions." To the writer he said, "You must describe my actions in your own words."

First a Tibetan rug was spread over the concrete floor and upon this Mr. Chen stood barefoot to show some exercises for loosening up the joints and muscles in the leg:

- a. Standing erect and balanced upon one leg with the other knee bent and the leg held in front, rotate the foot from the ankle (keeping the rest of the leg still). Rotate in both directions and change from one leg to the other. Stiffness of the ankles and pain in the muscles there will be lessened, if this exercise is practiced.
- b. The same position but circling the leg from the knee.

The writer noticed that Mr. Chen's knee joints were remarkably free and, as he swung the lower half of his leg around, that he moved it in a much wider circle than would be possible with most people.

- c. Again standing on the leg, this time revolve the leg from the thigh. Thus the three joints of the leg one after the other have been exercised—and flexibility of all of them is essential for comfortable lotus sitting.

Sitting down cross-legged on the carpet, the yogi next demonstrated a method to loosen the muscles behind the knee:

d. Take one foot by the ankle, holding it from underneath with the opposite hand. Place the other hand on the knee of the same leg. Raise the ankle with the first hand and press down upon the knee with the second. Then release the foot so that it strikes the ground.

Mr. Chen did this with alternate feet so that our floor (and no doubt downstairs' ceiling) shook. The value of a thick rug will be appreciated in this exercise unless bruised ankles are desired.

e. Getting up, bend down with knees straight and touch the toes. At least the knuckles of the hand must touch the ground, better still the complete palm.

f. For the next exercise, Mr. Chen produced a wooden stool and a large bucket of water full almost to the brim, which he placed in front of the stool. Standing upon it, Mr. Chen bent forward from the thighs and placed over the back of his head a broad strap attached to the bucket handle. Then with hands clasped together at his waist, he raised the bucket of water without even a tremor of muscular effort; nor did the water spill. This Mr. Chen did several times. Obviously he was exceptionally fit. All the muscles in one's back are well exercised in this way, especially those at the base of the spine.

These are some exercises which, when practiced regularly and with patience, will ensure eventual easy sitting in the lotus posture.

Before the full lotus becomes possible, on every occasion when you have the chance, practice sitting in the half lotus (one foot raised upon the opposite thigh and the other tucked underneath).

Always keep the legs warm and wrap many clothes around them. This is essential in cool climates where the legs and feet may become cold because the blood cannot pass easily through the crossed limbs. If the legs do get cold, one will suffer much pain and trouble, and this is difficult to cure. By keeping them warm, there will be no pain and one may then sit for a long time.

If a person practices with diligence and patience, then there is no limit to the age at which he may attain the full lotus though, of course, it is usually easier for the young.

I myself only started at the age of 28 and became perfect in the posture very slowly, over many months, at first experiencing much pain. Even now, my walk is a little abnormal due to this sitting.

If with all energy and patience, a meditator finds that he cannot do it, then in whatever cross-legged position he or she may adopt, the feet should be clenched, with the

toes drawn together underneath the feet and the muscles of the sole somewhat tense. In walking, too, this is a good practice for yogis, as it leads to a conservation of inner energies. This "pigeon-toes" walk certainly requires mindfulness to maintain, but results in upward-flowing energies not being dissipated, as occurs with the usual flat-footed walk. Sitting with the feet curled up in this way will then ensure that energy currents in the body flow upward (as the full lotus automatically causes them to do, since the feet there naturally assume an upward and slightly curled position like two small wings).

Finally on this subject, Mr. Chen added:

Of course, for those who can do this posture easily and comfortably (such as my wife, who is thin and can cross her legs without the help of hands), there is no need to practice these exercises.

G. Nine Steps and Six Conditions for Samatha

We had already seen the list which Mr. Chen produced, taken from one of his unpublished books. This helpful series of steps, which we believe to be unknown as such in the Theravada tradition, is given here:

1. The Nine Steps

a. Inward abiding: to be able to draw back the mind

from outward, evil thoughts and settle it well on the inward sight (1st condition given below).

b. Continuously abiding: to be able to make the mind continually abide on the inward sight (2nd condition).

c. Well abiding: if any thought falls away from the inward sight, to be able to re-apply it (3rd condition).

d. Abiding near the good: all the outward thoughts have turned inward (3rd condition).

e. Overwhelming: the outward thoughts have been overwhelmed by the inward sight (4th condition).

f. Silence: the mind is peaceful and kept silent (4th condition).

g. Deep silence: the sleepy mind and the distracted mind are overwhelmed by the deep silence (5th condition).

h. One-pointed attention: the mind can concentrate only on one point; that is, the inward sight, without moving even a little or ceasing for a short time (5th condition).

i. Equal abiding: the mind itself abides everywhere continually and equally without any forceful compulsion (6th condition).

2. The Six Conditions

If one performs the nine steps, then one must have the six conditions applying to them.

- a. The hearing instruction: without this, one cannot practice.
- b. Right thinking: all thinking returns to the object of concentration.
- c. The condition of remembrance.
- d. Rightly recognizing.
- e. Diligence.
- f. The force of habitual practice.

Hence, in addition, one should choose an object of concentration suitable in color to one's character. For a person with a distracted mind, an object, (stone, painted surface, etc.), circular in shape and deep of color (blue, black, etc.) should be taken. For the person inclined to sleepiness, the concentration object should be light, such as white or yellow. Such are the directions given for developing the samatha based on outward objects.

For inward samatha development, any point centered in the body may be used, particularly the area between the eyes, the heart region, or the navel. If one is sleepy, one should choose a higher point, but if the obstacle is disturbance, a lower one is best. One's concentration point should not always be changed but should be varied according to circumstances. If it is fixed in the quiet mind, it should be kept as long as possible.

H. To Clarify Samatha from Samapatti

Some books actually confuse these two, while the numerous explanations given in different treatises may confuse the readers. Therefore we should have a clear explanation. The one offered here is my own and not to be found elsewhere.

1. Order of Practice

Both samatha and samapatti are twofold and arranged in this order:

- | | |
|---------|---------------------------|
| | a. samapatti of samatha |
| two | b. samatha of samatha |
| become | c. samapatti of samapatti |
| twofold | d. samatha of samapatti |

What do these mean? At the beginning of practice one chooses a point on which to focus, but that is not true samapatti, as one does it only for samatha. This kind of abiding on a point only belongs to the realm of one-pointed thinking. The second stage is reached when one has already attained samatha: it equates with steps g, h, and i. above. The third is explained thus: When one is meditating on the truth and finds the mind wandering off among unsuitable objects, then one develops another samapatti to correct the first one. The fourth is the real samapatti. After samatha is produced, samapatti arises from it. This researching leads to truth itself, with

steadfast understanding.

If the mind contemplates some image or stone, this is the samapatti of investigation (a), and this should not be confused with the final stage, here called "the samapatti of truth."

By distinguishing these four we shall not confuse an intellectual concentration for true understanding, which can only arise from developed samatha.

I. Mistakes in Practice and their Cures

For the practice of samatha there are six mistakes and eight cures listed by Venerable Bodhisattva Maitreya in his treatise, the Sastra of the Center and Circumference (Madhyanta-Vibhaga-Sastra). The six defects described are:

1. The Six Defects

- a. Laziness
- b. Forgetting the instruction
- c. Lethargy
- d. Excitement when the mind is lifted up
- e. Negligence in not acting at the proper time
- f. Too much zeal or enthusiasm

2. The Eight Cures

Next is given the list of eight cures for them. The cures for laziness are:

- a. Faith
- b. Maintaining the desire for Enlightenment (If you understand fully the importance of meditation, you will always pursue it.)
- c. Diligence
- d. Comfortably abiding; not giving pain to yourself by extreme asceticism. With these four medicines we shall not be lazy.

For forgetfulness:

- e. The medicine of mindfulness

For sleepiness and excitability:

- f. Right recognition (Awake quickly to the trouble and cure it. Think upon painful things and see that there is no time to waste.)

To cure negligence:

- g. Right thinking (Think of what may result from apathy or negligence; one must think in this way or obstacles will overcome one, then one will not act, and will fall asleep.)

As cure for over-zealousness:

- h. Renunciation of likes and dislikes (this leads one to equanimity).

Here I offer you some personal knowledge: the most troublesome of these defects are the third and fourth. They vex the meditator, first one, and then the other; when one has stopped the other begins.

In Tsong-khapa's gNags-rim, his work on Tantra, even here he has mentioned these particular faults together with their cures. I object to this. These are beginners' states, but the Tantras are not for beginners. By the time one is fit to practice their teachings these hindrances should have been overcome. As we should expect, in the "Great Stages of the Path" by the same author, much space is rightly given to these two, but we feel they should not appear as important in a major Tantric work.

I just say to meditators: If you follow the sequence found in this work, then these two defects will be conquered. Knowing that even followers of Mahayana and Vajrayana still experience these states, we can realize the importance of samatha practice. I have practiced samatha for many years. In particular, I paid much attention to these two hindrances so as to rid myself of them.

3. Avoiding extremes

Some further experiences of mine may guide readers about extremes to be avoided. They are:

Category	Conditions Leading to Sleepy Mind	Conditions Leading to Disturbed Mind
Food	too much	too little
Food	earth-element (potato, bread, etc.)	fire-element (chili and pungent food)
Food	too much meat	only vegetables
Drink	milk	coffee, tea
Weather	hot	cold
Weather	rain	strong sun
Season (Chinese)	spring, autumn	summer, winter
Light	weak or darkness	very strong
Clothes	too many	too few
Colors	green, blue, black	red, orange, yellow
Eyes	closed	open wide
Breath	only through left nostril	only through right nostril
Circulation	quiet	excited
Pulse	weak	strong
Action	tired	awake
Mental poison	ignorance	greed, hatred
Body	fat	thin

One should know all these conditions and always take the middle course of action, avoiding the extremes. This is cure by prevention. These conditions should be identified the moment they appear and very thoroughly

attended to, just as a person knows to wear light clothing in hot weather.

Besides varying the place of concentration according to one's mental state. it is well to remember that to bend the neck slightly forward will lead to a greater upward flow of energy, thus counteracting sleepiness. Leaning the spine (still straight) a little backwards reduces the energy and may tame the restless mind. As to the eyes, open them widely if drowsiness comes; for disturbance, it is best to have them half-closed (See App. I, Part Two, C, 4).

As these "terrible two," drowsiness and distraction, give such great trouble, especially to the beginner, a few words more on them may not be amiss.

Samatha is a little close to sleepiness; actually, just before sleep overcomes the mind, good samatha can be obtained, though few people know how to experience this. Either they drop off to sleep or are disturbed by the demon of distraction.

a. Causes of distraction

Distraction is the destroyer of samatha, and has five origins:

i. The five senses themselves not abiding in their own nature, as when the eye is allowed to roam here and

there. The same applies to the other senses, but the eye is chief.

Confucius said: "To see others' minds, see others' eyes." They are a good indication of the mental state. The senses should all be kept concentrated upon one point.

ii. External distractions. To avoid these, see Chapter IV on preparation and note the advice given there for choosing a silent place for retreat.

iii. Internal distractions. For disturbing feelings from within the body, employ two weapons of renunciation: impermanence and impurity.

iv. Egoistic distractions. Distractions caused by ideas of "I" and mine" should be overcome by meditation on sunyata.

v. Confusion arising regarding the different yanas of Buddhism and their respective teachings. The cure is to know clearly a systematic and practical approach to all aspects of Dharma, such as is found in this book.

If these five have gone, then there will be good samatha.

J. The Eight Dhyanas

A supplementary note on one of the Tian Tai lists may be added here. The eight dhyanas are also known as

"liberations" or "places of victory." As they concern only samatha, it is appropriate to include them in this chapter.

In Buddhist teaching, there are four meditational levels of subtle form (rupa-dhyana): from the fourth, four spheres of formless meditation are derived (arupa-dhyana). The eighth level is a state of complete cessation (samjna-vedayita-nirodha).

1. Because of the imaginations of the mind, the body seems a very pleasant thing, so one is attached to it. Concentrating on the body, think how it will become all discolored and decayed. Renouncing gross bodily form and being liberated from it, one attains the first rupa-dhyana.

2. Inwardly there is no form but even in the second rupa-dhyana there is still a subtle mind of lust arising on imaginings and subtle perceptions. Renounce these; do not let them arise.

3. The first two dhyanas are samapatti on impermanence and impurity. Now one renounces the former meditations and concentrates on purity of the eight kinds of light seen in meditation.

4. Then one is no longer attached either to the physical body or to subtle imaginings about it. One sees the purity of the body and in this state, called the "witness

of purity," one attains to the fourth rupa-dhyana.

5. 6, 7. These are the first three of the arupa-dhyanas which may only be developed after the dhyanas of form have been perfected. In these states, one renounces the limitations of space, consciousness and limited "things," and attains the state of neither perception nor non-perception.

8. This is the great dhyana, in which both feeling and perception totally cease. This attainment, very difficult for most, is the last worldly condition, and one who has achieved it is on the brink of the transcendental. From this, the meditator develops profound insight and may then become an Arhat.

K. Realization of Samatha

Here we shall outline the four rupa-dhyanas and the eighteen conditions which are the mental factors characterizing these states of concentration.

1. The four steps leading up to the first dhyana

a. Roughly abiding. At this stage of samatha attainment, the meditator can only abide for a short time and roughly, his mind some times wandering from the concentration.

b. Subtly abiding. The body and mind become very pure

and empty.

c. The samatha of the Desire Realm. Even though the meditator feels pure and light and can prolong samatha, still he experiences body and mind.

d. Not-yet-reached samatha. The body becomes like the sky, as inside one does not see the body and outside one sees nothing. Still, the practitioner has some natural obstacles, so that the first dhyana cannot yet be attained. There is no body and no mind, but this is not true sunyata. It is only the experience of akasa, as the samapatti of sunyata has not yet been practiced.

2. The Eight Touches and the Ten Merits

With constant samatha practice, will come after some time the ability to perceive the eight internal touches, accompanied by the ten merits. This state is the complete first dhyana, concentration. These Eight are accompanied by Ten, as below:

a. Eight internal touches

- i. inner bodily movements
- ii. irritation
- iii. buoyancy
- iv. heaviness
- v. cold
- vi. heat
- vii. roughness

viii. smoothness

These arise because of the change in the body from the gross world of desire to the subtle one of form.

b. The Ten Merits

Every one of these sensations is accompanied by ten merits:

- i. feeling empty
- ii. brightness
- iii. steadfastness
- iv. wisdom
- v. virtuous
- vi. pliancy
- vii. gross pleasure
- viii. subtle joy
- ix. liberation
- x. insight

I have decided for myself how the eight touches are connected with the various elements: movement and buoyancy are the wind-element; coldness and smoothness, the water-element; the earth-element is found in heaviness and roughness; while the element fire is irritation and heat. Their determination is important in meditations' analyzing them (See Ch. VII, I, 3).

3. The Eighteen Conditions

In the Abhidharma-kosa there are listed eighteen conditions (dhyana). In the first dhyana five occur:

- a. Awakeness
- b. Investigation
- c. Pleasure
- d. Enjoyment
- e. Quiescence

In the second dhyana, four branches are found, after eliminating the first two in the last list:

- f. Pure faith
- g. Pleasure
- h. Enjoyment
- i. Quiescence

(Experience of the touches and merits does not occur again because one now has already attained the Form World, the change here being only one of the increased concentration.)

In the third dhyana, one gets rid of pleasure. Following five characterize this state:

- j. Equanimity
- k. Mindfulness
- l. Wisdom
- m. Joy
- n. Quiescence

The fourth dhyana. Attainment of this depends on the renunciation of joy; there still remain another four factors:

o. No pain or pleasure

p. Equanimity

q. Mindfulness

r. Heart, essence (this is meant in the samatha sense, not in philosophic way).

The experience of these states and their various factors is common to all religions as well as to Buddhism.

Among all the results of realizing the dhyanas, bodily repose and quiet mind (prasrabdhi) are very important.

a. Bodily repose and light mind. Our body may become extremely heavy with the weight of accumulated sorrow. With diligent concentration, this sorrow can be suppressed; after the force of samatha is experienced, these sorrows cannot arise. When one has attained bodily prasrabdhi, the body feels light and relaxed and whatever one does is accomplished gracefully and easily.

b. Mental prasrabdhi. The mind easily contacts with goodness and is seldom overcome by evil. It becomes easy to have right thoughts and to reject unwholesome ones. Samapatti then becomes possible.

c. One will feel some inward wind on the top of the head and a sense of ease and comfort. At first the head seems very heavy and compressed, as though it might break. In spite of this, one feels at ease. Afterwards, only light, smooth and comfortable sensations are experienced.

d. A light and reposeful wind in all parts of the body, pervading everywhere. This is the real sign of samatha. Until this is gained, one cannot practice samapatti.

Mr. Chen then took up the Digha Nikaya translation of the Dasuttara Suttana. "After the series of four stages just given," Mr. Chen continued, "the meditator will get these five." He pointed to a paragraph in the Sutta:

"Five Factors of Perfect Concentration: the suffusion of rapture, the suffusion of easeful bliss, the suffusion of telepathic consciousness, the suffusion of light, and images of retrospective thought."

The use of the last factor leads to the development of samapatti. At this time access will also occur to the first five supernormal powers.

After acquiring a good foundation with samatha, follow the meditations of the Hinayana, Mahayana, and Vajrayana in future chapters. And that is all.

Thus ended the chapter on samatha and though it was late, the writer felt refreshed. A quiet and reflective walk back along deserted roads to our silent vihara appropriately brought the day to an end.

Afterword

The gods, it seems, approve of this chapter's dedication. On another visit to the yogi to clarify some points, he told the writer that in his meditation he had seen this book completed, of good size, and lying on his doorside shrine to the Four Great Kings. The very next day the Chinese lady mentioned at this chapter's beginning unexpectedly called to raise a fund to provide incense and oil for the little Chinese temple, the protector of which is Guan Gong, whose story is also related here. This occurred although the good lady had not heard either before or after of our work on this book.

HOMAGE TO JE TSONG-KHAPA, THE FOUR AGAMAS AND THE FIVE HUNDRED ARHATS

Chapter VIII

THE FIVE FUNDAMENTAL MEDITATIONS TO CURE THE FIVE POISONS

As a symbol of today's talk, Mr. Chen produced a small carved ivory skull. The empty eye-sockets stared, the toothy jaws grinned and the interlocking bones of the skull were accurately reproduced. It was a work of art which concerns us very personally. "We shall talk on this today," said our host. "The artist was Mongolian and has died; nobody can do work like that now." Mr. Chen disappeared into his shrine and returned with two further examples of the ivory artist's work. One was a globe of the world on the outside; when it was opened, it revealed the Buddhist deity Sri Devi carved in minute detail. The lotus base to the little globe had upon its bottom a crossed vajra. The other was a free-standing representation of Vajrasattva executed with the greatest care and artistry.

With the skull resting on the table, Mr. Chen then produced some refreshments of unusual variety and quantity. The skull looked on. Bhante remarked that it was evidently going to be a long chapter requiring much sustenance. Mr. Chen, sitting very erect upon

his stool, concentrated a moment and then uttered the homage which heads this chapter. To explain it he said.

A. The Triple Dedication

The Venerable Tsong-khapa lived at a very recent date (1357-1419) and of all the great and learned Tibetan Gurus, he is the latest; all the others, such as Guru Rinpoche, Marpa, and Milarepa, lived before him. From so short a time past his grace still remains with us, both as a scholar and as a practitioner of Dharma. He vigorously promoted the Hinayana and in his Lam Rim the divisions are made according to that vehicle's teachings. It is very rare, in such a late time, to find a teacher who stresses the necessity of practicing the Hinayana doctrines. In China, the tendency has long been quite opposite to this and many false gurus have openly rebuked the Hinayana (setting themselves up, of course, as Bodhisattvas). Even scholars have adversely criticized the Lesser Vehicle, and since the Song Dynasty its teachings have been largely neglected. But Tsong-khapa has lived much later still and yet preached these teachings. In recent times, few follow these doctrines, but there would have been no one at all heeding the Hinayana without the efforts of this great and saintly teacher, whom we therefore salute with humility and gratitude.

Why do we make obeisance to the Four Agamas? These

are the Buddha's personal teachings. While they teach mainly the Hinayana doctrines, they are also the basis for all the schools of every vehicle. These extensive and important scriptures have been completely translated into Chinese and also into English, for in your country, England, the Pali Text Society has long been established. This is a good foundation for all Buddhist endeavors in the West. Besides this, we must recognize that the aims of all Hinayana meditation are based on these sutras. We should revere these personal teachings of the Buddha by practice of their good advice.

The five hundred Arhats attending the first Buddhist Council at Rajagṛha were the guardians of the Enlightened One's personal teachings. Due to their great care and devotion, we have these records preserved. We should, from gratitude, make our deep obeisance to these ancient worthy ones; they are, as it were, our "schoolmates," for we have the same Teacher, Sakyamuni, and they all attained wonderful powers before they died. They are indeed a good example of the arya Saṅgha which we should make all efforts to follow.

Why do we honor them in this order? We see Tsong-khapa as not only a scholar and disciplinarian, but also as a great Tantric guru. In the esoteric tradition of Tantra, the exoteric instruction of the Four Reliances (see Ch. VI, B, 1, a, ii) is reversed: to place reliance upon a person (the guru) but not upon principles (abstract formulation in books, etc.). As all our

meditations in the system of three-in-one aim at the Tantra, so we honor Tsong-khapa as a Tantric guru. In revering the other two, we proceed according to the exoteric tradition: principle first and person after. Thus, we should honor the sutras and then the Arhats. Even the Arhats would not wish to be honored otherwise.

B. Differences between Samatha and Samapatti

I should call the reader's attention to the third chapter, where we have already defined Buddhist meditation: "It is the use of concentrated force (samatha, discussed in the last chapter) to investigate Buddhist philosophic truth and transform it from abstract perception into concrete inner realization." Now we turn to this latter stage, concerned with the actual methods of practice of these samapatti meditations in the Hinayana.

Differences (between samatha and samapatti) are:

1. By its own nature, samatha allows no discrimination, does not permit investigation, and possesses no initial or sustained thought (vitarka or vicara); but in samapatti, quite the opposite is true, and the two kinds of thought are fully utilized. One uses the concentrated force of samatha to investigate and train the mind in correct discrimination. The fundamental difference, shown in these contrasting definitions, is mentioned at length in the Samdhinirmocana Sutra.

2. Samatha can repress the sorrows so that they are no longer active, hiding them but not eradicating them. With samapatti it is possible to do more, to dig out the sorrows and uproot them. This is the destruction of klesavarana.

3. Samatha is both preparation and potentiality for the vitarka-vicara of right thought. Samapatti uses this potential force to search out the truth and thereby get rid of Jneyavarana.

4. Samatha is the foundation for truth to appear, for the calm mind opens spaces where the truth may appear; but without samapatti it will not be recognized. Samapatti will cause truth to appear directly as essence, quality, and function (deha, guna, kriya). When in practice of samatha the disturbed mind stops, then only entity remains, though it must be identified by samapatti. One cannot perceive these three aspects by samatha, whereas through samapatti it is possible.

Bhante pointed out that these three correspond to the "that," "what," and "how" of any object examined methodically.

5. With samatha one can get the first five super-normal powers (abhijna) but using samapatti the sixth also becomes attainable.

Even though these are distinct parts of the meditation

process, still they mutually help each other. Without samatha good samapatti cannot occur; without samapatti one's samatha cannot be enlarged in length and depth.

Therefore, as a foundation, samatha is important, but for the final goal, samapatti is essential. For those going along this way, it should be noted carefully that all stages of the Bodhisattva path also depend on these two.

C. Why Hinayana Meditations Must be Practiced before the Mahayana

1. Historical Role of the Hinayana

There is good advice for us in the history of China where, from the Han to the Tang dynasties, both the Lesser and the Greater Vehicles were followed. As a result there were many sages at this time, some of them even Arhats. In their biographies we read that at death the bodies of these noble ones revealed certain signs identifying their attainment. If they had attained Arhatship then the index finger of the right hand turned up and backwards; anagamin (non-returner) attainment was indicated by the middle finger similarly turning, and so on for the sakrdagamin (once-returner) (ring finger) and srotaapanna (stream-enterer) (little finger). Such records indicate that the Hinayana was at this time very alive and vigorous.

Many monks following the Mahayana have taken up

Hinayana meditation practices though they keep a Mahayanic mental attitude. Also in the Mahayana sutras, many Arhats have been mentioned and their attainments praised. In addition, many patriarchs of the Chan School were Arhats both in outlook and in name while keeping in their hearts the Mahayana attitude (exemplified by the 60 Arhats who were sent forth by Lord Buddha to preach). So we should not think of these two yanas as mutually exclusive, nor begin our practice with the second one, the Mahayana.

Since the Song Dynasty, however, monks and laymen of all schools pretend to be Bodhisattvas and rebuke the Hinayana. Even though they do not go as far as saying that the Hinayana is not the Buddha's teaching, still they over-emphasize the Great Way and blame the followers of the other too much (for "selfishness," "ignorance," etc.). These "bodhisattvas," because of their wrong emphasis, spend most of their time running around doing good deeds for others. All the time they gather merits for their "perfections" and have little or no time left for meditation.

They wish to benefit others but neglect their own spiritual cultivation and, as a result, ultimately cannot benefit others.

I am indeed sorry that I was born so late in the history of the Dharma. How difficult it is these days to find those who will welcome and practice the Hinayana.

People only wish for something easy nowadays; they do not want to hear about renunciation and morality, and this is indeed sad.

Mr. Chen spoke about this with very great feeling, even in tears.

With my own blood and tears, in every one of my works, I have stressed the importance of the Hinayana. I have done everything to promote its practice.

With deep feeling which communicated itself to the two bhiksus present, the yogi cried out:

If there is no Hinayana, the foundation of the whole Dharma has gone, and there is no basis for meditation. If there is no Hinayana meditation, then there is no progress through the other yanas. Without this progress, there can be no final realization.

Said the yogi, wiping his eyes:

But there are many people these days who like Tantra or Chan (Zen) and play at practicing them without so much as a glance at the basis of these practices. Delusion leads them to neglect the very foundation of their meditations.

Tantra and Chan are like the top of a tall building; to attempt to build only the top without even cutting the

turf for the foundations is foolishness indeed. Such are the actions of these "experts" in Chan and Tantra.

2. The Contemporary Need for Hinayana

Hinayana is very good for the present day when many pursue the illness of desires. Because of the development of science, it is easy today for people to fulfill their desires and to be lured on to desire more and more. In general, most people are overly influenced by their surroundings, which these days are often designed to stimulate desire. Because not everyone can get what he wants, evil actions are committed and merit is lost to gain a desired end. From day to day merit decreases and misconduct increases as desires multiply.

Hinayana, which insistently emphasizes renunciation of desires, is an excellent medicine for this disease of desire. There are many good people in this world who think that the medicine lies in other bottles. They propose to dose the world with tonics labeled "Democracy," "Communism," "Coexistence," "Cooperation," etc. None of these are worth the name of medicine and none can achieve the cures they advertise. Each power-group proposes its own cure, but all put forward economic policies as cure-alls. They all aim at materialism; they all work for mammonism. The titles of the principal works of Adams and Marx are surely significant: *The Wealth of Nations* and *Das Capital*. They both propose economies based on a similar

attitude toward money, which is regarded not only as necessary but as a means of satisfying desire. This is not the way to save the people. Why do not people learn from the evidence before their own eyes? To take but a small section of American statistics: after the Second World War finished, in 1947, the overall figures for the eight major types of crimes were:

1947 -- 1,560,000

1950 -- 1,790,000

1958 -- 1,796,000

Furthermore, in the State of New York only, the total number of documented offences was 780,000, and of them:

354 were murder;

1100 were rape;

6000 were robbery.

Disturbance among youth is reflected in the low standards of sexual morality and the rises in violent adolescent crime. In Boston during 1940, 450 cases were recorded but by 1957 this had more than doubled: 1030 cases.

Diseases which spread through the widespread looseness of sexual relationships have greatly increased, and in 1958 there were 200,000 reported cases.

Orphanages and foundling hospitals full of unwanted or illegitimate children are tragic comments on the inability of many human beings to restrain themselves.

The only cure for all this is to reduce the power of desire, and an effective way of doing this is through the teachings of the Hinayana. When the house is on fire it is of no use trying to save it with more fire; only water will extinguish it. Similarly, the way out of the tangle of desires is not to make them stronger by repeatedly indulging in them, but to weaken them through morality and renunciation, which are emphasized in Hinayana instructions.

Here I should like to give you a list of practices representing a way of life so different from that conceived by most Westerners that a greater contrast could hardly be found.

Ascetic Practices (dhutas)	Modern Western Life
Eating only begged food	Meals prepared by culinary artists, such as experts in French and Chinese cuisine
An early morning beverage, with only one meal taken before noon	Three or four meals and light refreshments in between: food derived from animal, vegetable, and mineral sources with hormones, vitamins, iron,

	etc.
Taking no food between these and at other times	Picnics, snacks, airplane meals, and now even special meals taken in space
Only taking a limited amount	Taking animals' lives for food, even cooking animals alive, and generally over-eating
Wearing robes sown from cast-off rags and corpse-wrappings	Costly clothes of silk and wool in the latest fashion
Possessing only three robes	Wardrobes full of clothes of the greatest variety, using furs and skins, even for covering the floor
Dwelling alone in a cave, forest, or any solitary place	Living with family and friends, surrounded with a well-built house full of comfortable furniture
Dwelling among tombs	Living surrounded by every luxury, with gardens and pools
Living at the base of a tree	Living in a pleasant cottage with all comforts
Living in the open air without protection from the elements	Staying in the highest buildings, with climate controlled by central heating and air conditioning

Sleeping wherever a place is offered, not for the sake of comfort	Availing oneself of the numerous and comfortable luxury hotels
Living in a dwelling with space only for sitting; not lying down to sleep	Not satisfied even with the whole earth, so going to the moon; relaxing on luxurious beds with spring mattresses

The differences between the ancient Buddhist tradition of a mindful and helpful asceticism adopted voluntarily by some bhiksus and bhiksunis, and people of the present day wallowing in every possible pleasure are surely plain enough. The former desired, by means of these restraints (severe ascetic practices were not permitted by the Buddha), to decrease and help check desires, while the latter do not even know that their sorrows originate in desire, let alone having the thought of checking it. To save such deluded people, there is the doctrine of the Hinayana.

For Westerners, this is hard to accept. I have written many, many letters to my Western Buddhist friends praising the benefits of renunciation. In reply, my friends complain how difficult this is for them and then point out that I am from the Orient where, they say, people possess few things and can easily renounce them in accordance with the existing traditions. However, I must emphasize once again that renunciation is the

beginning of the Dharma and people have to adapt themselves to the Dharma if they would truly benefit.

"What follows you must write and have it printed in block capitals," said Mr. Chen.

WE SHOULD LEAD THE PEOPLE OF DIFFERENT COUNTRIES TO FOLLOW THE DHARMA, BUT WE SHOULD NOT CHANGE THE DHARMA TO SUIT THE PEOPLE. The Dharma cannot be fitted to people's desires and notions; it is the people who have to change. This is the importance of Hinayana renunciation. (Note: This is not a contradiction of the principle of skillful means exercised by the Bodhisattva, since the unbending attitude here applies to the primary stages of training in the Hinayana, while the Bodhisattva's skill is of the Mahayana, a subsequent stage of practice.)

Friends write to me: "Oh, you are like a sage of the classical times; you resemble the ancient worthies in your strong will to renounce, but what of us, how can we do all this?"

Said Mr. Chen with great emotion:

It is better to have one true Buddhist than to have all the world adopt a false Buddhism. At least one should save oneself first; how else can one save others? First one should form a good character by one's own development,

and then try to aid other beings. We should remember the great example of Milarepa: he renounced completely, and lived a life practicing the dhutas (though he was not a bhiksu), and as a result of his determination and strong effort, he came to the experience of the Great Perfection. For Buddhists, quality comes first, not quantity.

This contrasts with the usual Christian attitude. Christians boast that so many millions have been converted to their religion, yet all those millions are not worth anything beside one hair upon the body of a saint of such greatness as Francis of Assisi.

The work of a sincere Buddhist is to lead the people to prepare themselves, to practice the Hinayana and then direct them to the Great and Diamond Ways. If they do not follow this, the Dharma cannot be made into a sweet confection just for them and their tastes. Some religions care only for numbers of members but pay no attention to their spiritual quality; this is not good.

"There is a ray of hope in England," added Mr. Chen, brightening considerably. "The long-established Pali Text Society has done excellent work in making the fundamentals of Buddhadharma well known." The writer commented that the P.T.S. ought to present the yogi with a complete set of their works, as he values them so much and praises them so often. Smiling, the yogi continued: "Today I have had good news from the

Buddhist Society in London—a letter from their good Secretary telling me of a Buddhist Summer School and of another week devoted to meditation practice, organized by the Sangha Association. It is good, very good," approved Mr. Chen.

D. Why We Discuss Only These Five Meditations

Mention has already been made (Ch. III) of the twelve dhyanas described very often in Hinayana texts. Why are these not included here? The first group of these, the four rupa-dhyanas, were a subject of the last chapter. The four arupa-dhyanas are also not specifically Hinayana but, as with the first group, are the common attainment of Buddhists and non-Buddhists. Before one hears the preaching of the Buddha and comes to know the Four Noble Truths, one may practice these concentrations, though they will have but limited value. After one hears the Hinayana teachings and obtains as a result right view, then there will be no questions in the mind about the whereabouts of consciousness or the infinity of space. The practice of the Hinayana concentrations leads one to go beyond them, for the result of such practice is the ninth stage (Arhatship), not merely the eighth (the realm of neither perception nor non-perception, the highest arupa-dhyana). This attainment lies outside the subject of the present chapter so we must move on.

What of the four boundless minds? These are infinite in

the sense of mathematical quantity but their practice only increases merits (and results in birth in one of the heavens); it is not concerned with salvation. The character of these four is very good but we shall have a chance to talk about similar qualities in the six paramitas and in the Tantras (though in different contexts) so we have left them here.

E. Why do we not discuss "pure Dhyana"?

Having talked in the last section on "fundamental taste Dhyanas," we may proceed to explain those called "pure." These have been included in the second division of meditations called "Worldly States of Dhyana" (See Ch. III). The nine contemplations of Impurity, which are both Hinayana and outward in object, are included in the Beyond the World division there, called "investigating dhyana." Everything we talk about will include these others.

F. A Note on the Five Dull Drivers

These are very common, and are also known as the five sorrows or the five poisons. Many of the readers of this book will have plenty to do in making the basic renunciations and purifications of the Hinayana, so our account of the obstacles and the meditations to overcome them, as taught in that Vehicle, should be particularly complete.

A division of the "dull drivers" into two is made: the first four—lust, anger, ignorance, and pride—and the last, doubt.

The first four occur since one is perplexed by misdeeds and the many phenomena of the world. Why are they called "dull" drivers? Their nature is comparatively duller than the five sharp drivers (see Ch. IX). The latter pertain to thought or view and are active since they bring about the dull drivers, which are more passive insofar as they concern conduct which one is promoted to commit. Almost every philosophy, except that of the materialists, endorses the idea that "from thought comes conduct."

As to the last of the five, doubt, this concerns the Four Noble Truths. Perplexity arising from this is certainly mental but is not of the same type as that found among the sharp drivers. This is a hazy, uncertain, wandering doubt, so mixed with delusion that even the fundamental truth of the unsatisfactory nature of all the worlds is not apparent. This is quite different from the sharp doubts such as on the doctrines of karma or conditioned co-production.

The meaning of these five can even be found in common books, so it should not be necessary to go into details here. But what should be known is the distinction of names in this group. When they are known as "the five poisons or sorrows," they are in the position of

consequence; that is, past karma bearing fruit in the present. When called "the five drivers," however, they are considered in the position of cause—the impulses arising in the present which will come to fruit in the future. Our meditation lays most stress on the drivers of the present; for depending on the extent of their control now, their arising in the future may be limited. If we make no attempt now to control lust, anger, ignorance, pride, and doubt, they will continue to rampage in the future as they have in the past infinity of lives.

G. The Five Meditations Themselves and How They help Achieve a Settled Mind

Mr. Chen took the little skull and set it on the ground between our chairs. "With its aid we may understand the necessary stages of concentration," he said.

Every one of these five meditations may be divided under eight headings.

1. The Meditation on Impurity

First we should mention again our fourfold samatha and samapatti (see Ch. VII) with reference to our present subject.

First comes the samapatti of samatha, in which one repeatedly concentrates upon one point. In this way one

gets the mind to the ninth stage of samatha (see last chapter) and then begins the samapatti of impurity.

The samatha of samatha is when one has attained good concentration—the latter is the ordinary name only.

Third, samapatti of samapatti. The latter is samapatti itself such as thinking upon the truth of impurity. The former is some method of samapatti used as a cure, such as right mindfulness or right recognition, to correct the true samapatti when it goes astray.

Last is samatha of samapatti. The former is the firm concentration attained during the exercise of the samapatti, the latter is samapatti itself.

If, during this meditation, your mind strays and does not tend to remain concentrated on the subject of impurity, then the medicine for this is right recognition, so that the samatha may be quickly recovered. If the mind still continues to concentrate on the subject but not so strongly, and develops drowsiness, then with right recognition raise up the mind.

The meditation on impurity is always accompanied by the perception of pain and impermanence (duhkha and anitya) and it is therefore easy to become sleepy. Any samapatti upon a subject arousing feelings of dislike will tend to throw up this obstacle. We should consider: Today is quickly passing and no one knows when death

will come. Think upon death thus, and fear it; you then have no time to sleep. This is a good cure.

a. Having considered these preliminaries, we should now proceed with our pattern of eight sections, the first of which is the self-nature of the meditation on impurity.

Samapatti in this meditation uses the various stages of decomposition of the body listed in Buddhist meditation manuals. The Sanskrit list has the following: vyadhmatika (tumefaction); vinilaka (bluish color); vipadumaka (decay); vilohitaka (bloody); vipuyaka (discharging pus from rotten flesh); vikhaditaka (devoured by birds and beasts); viksiptaka (dismembered); asthi (only bones), and vidagdhaka (rotted to powdered bones).

By scholars of the Buddhist tradition, these nine stages have been aligned with six renunciations. The qualities to be renounced and the meditations to accomplish this are:

i. Meditate on death. When one thinks of this, desires for a fine manner and flowery speech are abandoned.

Said Mr. Chen, getting up, "One of my patrons was so proud." And he imitated this gentleman's imperial manner of walking. Laughing about this while at the same time quite serious about the

importance of these meditations, he continued: "Yes, consider a corpse, it has neither a delicate manner nor fine words."

ii. Meditate on a discolored corpse (vinilaka), bluish and blotchy in color. Which desire is thereby abandoned? Desires for a fine complexion and beautiful color.

iii. Meditate with the three kinds of corpses to destroy the desires for a nice face and a shapely figure. For this meditate on a corpse swollen (vyadhmataka), decayed (vipadumaka), and bitten by animals (vikhaditaka).

iv. Meditate with a corpse messy with blood and with one discharging pus to renounce the desires of sensual love and sexual attraction.

v. Meditate on bones and powdered bones to give up all attachment to smoothness, fineness, and subtlety in the human body.

vi. A total meditation on all nine stages causes one to renounce the desire for a human form and the imagined desirability of it.

One should, if possible, have an actual corpse or skeleton for one's practice. Although such may be difficult to obtain now, the best results are certainly got with bodily remains, but concentration upon a picture will also be fruitful.

At a subsequent meeting, Mr. Chen showed the writer a photograph of a learned Chinese upasaka standing beside a skeleton and other human remains which he used in his practice.

What is the object of our meditation upon impurity as a whole? To counteract the poison of greed or lust (lobha, raga).

b. The second of the eight headings for our subject is its common nature. We must think of impermanence to which all are subjected; all beings experience death. Even the great Arhats could not escape from it, so what of us?

c. Its karmic quality. Meditation on impurity leads to a revulsion toward the things desired by ordinary people and therefore decreases the unskillful or "black" karma of desire. Detachment leads to the performance of more and more "white" actions.

d. Time. In the past, the Enlightened Ones and their noble followers have passed away in countless numbers. In the present, neighbors, parents, children—the young as well as the old, all are dying; in the future the same process will continue. This is our meditation with reference to the three times.

e. Reason of condition or correspondence. Because we meditate upon impurity, we shall not pursue the

ordinary desires of human beings, but if we do not so meditate, then we shall be lured by the "beauties" perceived by the senses.

f. Reason of function. If one meditates upon this subject and succeeds, then greed is destroyed.

g. Reason of practical realization. Here we should consider the spiritual qualities taught in the Yogacara. (Ch. III, E. 2.) The first is the direct quality of the Buddha's instructions upon this subject. Secondly, one meditates upon the common man's thought of the body's beauty, and compares that with the body's underlying impurity—this is the comparative quality. Thirdly, one will realize the impurity and impermanence doctrines at the moment of the immediate insight when one sees what states this body has been in through many conditions. When this is seen, greed is cut off.

h. Reason of Bhutatathata. Whether we do or do not meditate on impurity, its Dharma-nature is void. We should not discriminate too much, for purity and impurity are both sunyata and the Dharma-nature is inconceivable.

This scheme of eight sections we shall now apply to each of the other four meditations.

2. The Merciful Meditation (maitri, karuna). This should be practiced to cure the sorrow of hate.

a. The self-nature of this meditation is to have equal mercy upon the three kinds of beings: one's friends, one's enemies, and those neither friend nor foe. Here the meditator meditates on giving them all pleasure and happiness.

b. The common nature of this meditation is that all beings have pain, so why should we increase it? Every man and woman, every sentient being everywhere, may at some time have been our father or mother; should we not therefore give them something to make them happy?

The relative positions of being among the hurt, or being a hurter, change constantly. Realizing this, we are stupid to think of hurting others, let alone actually doing so.

With this meditation strengthened we are truly able to give happiness to all beings.

c. Karmic quality. If we do not hate other beings, no harm is done either to them or to ourselves in retribution. This is "white" karma. Hating and harming only produce "black" results, and for such deeds we may fall into the hell states.

d. Time. How many beings in the past have already died without my having given them mercy? I must make the best use of the present to do this, making them all joyful. Thus I must continue into the future; in this way the meditator should think.

e. Correspondence. Neither subject nor object nor the happiness given by the practice of this meditation has any intrinsic self-nature—all are interdependent.

f. According to function. If I practice the merciful mind, then the poison of hate will be eliminated.

g. Under practical realization we consider:

i. The quality of the Buddha's instruction: the merciful mind was taught by him, so we should base all our life on this.

ii. Comparative quality: realizing by repeated practice that there is in the absolute sense no friend and no foe.

iii. The direct quality of realization of merciful mind happens when one becomes like the Buddhas who possess the mind of great mercy (mahakaruna).

h. The reason of Bhutatathata. When realization is greatly advanced, one meditates upon the Dharma's nature of sunyata, in which neither friend nor enemy can be distinguished. With such an attainment the great mercy is just dependent on truth.

3. The Meditation on Dependent Origination or Conditioned Co-production (pratitya-samutpada). The sorrow of ignorance is combated by these meditations.

a. All the twelve spokes of this wheel of samsara—ignorance, karmic formation, consciousness, name and form, six sense bases, contact, feeling, craving, grasping, becoming, rebirth, and old age and death—are impermanent. This is their self-nature.

b. Common to all of them is the fact that they are fetters, which keep people in subjection. They are opposed to freedom; if a person does not know their void nature but clings to them as though they were real, then he will suffer very much.

c. Karma. Without meditating upon dependent origination we do not know why we have come into samsara and have then no ability to escape, so we continue performing "black" karma. Meditating upon this wheel of twelve factors we gain knowledge of how to free ourselves from them. This is "white" karma.

d. Time. In the scheme of the twelve, three times are distinguished together with their effects: of the past upon the present, and of that in turn upon the future. Not knowing how this conditioning (but not predestination) works, ignorant people are trapped within the continuous flow of these times and actions.

e. Conditioned nature. Cause, effect, action, feeling—all these conditions are interdependent and produce among them dukkha, suffering.

f. The function here is to destroy ignorance, and this is achieved by the practice of these meditations.

g. Practical realization:

i. This twelve-linked wheel is the main instruction of pratyekabuddhas. This is its instructional quality.

ii. The twelve conditions and the way they interact in the evolution of evil and the collecting of merit is the comparative quality.

iii. The direct quality of realization: if accomplished, then one gains the stage of pratyekabuddha; but if this is united with realization of mahasunyata, then one attains to the first level of the Bodhisattva path.

h. By reason of bhutatathata: because all beings are dependently originated and have no abiding self, therefore bhutatathata will be attained, since it too has no self.

4. The Meditation on the Discrimination of the Six Elements. As a cure for haughtiness, pride, conceit, or egocentricity, sorrows known by many names, this meditation is recommended.

a. Its self-nature is according to the individual natures of the elements: thus the earth-element possesses the nature of solidity, water of cohesion, fire of heat, air of

motion, space of nothingness, and consciousness of knowing.

b. Our entire body is made up of these elements and everything else in the universe is formed from them. They are common to all phenomena, in none of which is a self to be found.

c. Karma. If one resolves the body into these elements one finds only qualities; without a self, how can pride arise? Absence of pride results in "white" karma, for one has become simple and humble. Without this meditation, one has thoughts such as: "I am very high, learned, and clever"—this is pride, "black" karma.

d. Time. In the past only six elements came into the mother's womb, in the present the six elements continue; after death the six elements in the body will dissolve into Dharmadhatu.

e. Just as wood, plaster and glass by their correct arrangement make up a house, so the conditioned combination of the six interdependent elements results in a person.

f. If one can attain this meditation then self-pride will be destroyed—this is the function.

g. Practical realization:

i. The Buddha taught us to be humble—this is the instruction quality.

ii. If we compare a humble person with a proud one, the former benefits more from instruction than the latter—this is the comparative quality.

iii. When we have attained to the absence of pride and exhibit sameness of response toward everyone we meet, this shows the direct quality of our realization.

h. For the reason of bhutatathata: everything is gathered from elements devoid of self; in the Dharma-nature there is no self, so bhutatathata appears.

5. The Meditation on mindfulness of breathing. This is the cure for many doubts and distractions.

a. Inhalations and exhalations must be perceived properly as they truly are, whether long or short, gross or subtle. This is the meditation's self-nature.

b. Whether long or short, all breaths are impermanent, for if one breath goes out and another does not come in, then death takes place (unless one can stop the breath in samadhi). It is common for all life to depend on breath.

c. Karma. If one does not concentrate on breathing, then there are no reins to the mind. The distracted mind

develops doubts, which result in actions of an evil nature, or "black" karma. When the breath is attended to, it becomes regular and subtle and the mind likewise is calmed: thus distractions, doubts and unskillful actions are banished and only "white" karma is committed.

d. Time can be measured not according to a clock but by the breath. Thus there are many time and breath doctrines in the Vajrayana and many sages who have been able to control time through their control of breath.

Mr. Chen illustrated this with a story:

The Siddha Virupa had such great powers. He had long practiced and perfected control of breathing. Coming one day without any money to a wine shop, he ordered drink after drink, until the shopkeeper grew impatient to see his money and demanded that he pay. Virupa answered that he would pay when the sun passed the angle of the glass he held in his hand. Meanwhile, he instructed the man to give him a continuous supply of drinks. For seven days the sun did not set, standing still in the heavens, unable to pass the angle of Virupa's glass. The king of that region was naturally most surprised and took counsel on what he should do. He was advised to see whether there were any specially saintly men in the locality. Search was made, and Virupa found, still drinking. The king paid his bill for him and after that the sun was at last able to set.

Mr. Chen briefly explained:

If the breath in the right yogic channel (of which the sun is a symbol) is kept pressed down, then the suspended state produced in the yogi's body is reflected in corresponding events in the exterior world. Hence the sun was unable to set.

"This little story," said Mr. Chen smiling, "is just to enliven the discourse amid so many lists. It illustrates very nicely the dependence of the three times on the breath."

e. Function. If we meditate and count the number of the inhalations, then this prolongs life. We know thus that life depends on the breath, recognize the doctrine of impermanence, and so cut off doubts and distractions.

f. No person breathes: the breath just comes in and goes out without any real self—it is dependent on the conditions for life.

g. Practical realization:

i. As we have said, our life depends on breath, for if only one breath does not come in, then death occurs. It is the quality of the Buddha's personal instruction that the length of one's life is really the duration of one breath.

ii. By knowing the breath as long or short, whether going in or coming out, we gain the comparative quality.

iii. When one's breath stops and this corresponds to samatha, we may attain a deep samadhi of truth—this is the direct quality.

h. Bhutatathata. Inhaling and exhaling, abiding and stopping—all are sunyata. Inhalation is bhutatathata and exhalation is bhutatathata; starting and stopping, all are Dharma-nature. If we follow this practice, then we too realize this nature.

H. Should All Five Meditations Be Practiced?

The question is whether they should be individually chosen according to one's own preferences or predominant sorrow.

Among the five sorrows, one may be especially strong in an individual, since everyone is not the same. These five practices should be varied according to the disease to be cured, and any predominant illness should be treated with a greater dose of the appropriate meditation. However, it is not wise to practice only one and to leave all the others, as an unbalanced character will result from such one-sided spiritual growth.

1. A Program for Practice of These Meditations

I have made a complete day-to-day program of six sittings for a hermit, and hope it may be of practical value to those devoting themselves full-time to meditation.

a. Early Morning Session: one sitting

Meditation: mindfulness of breathing

Why practice this in the morning? It is then when our energies are strong and these make for a distracted mind. Or, after having just awakened, a person may not be fully awake, which can cause sloth and torpor. This meditation helps overcome both these conditions. Also, the air in the early morning is very fresh and good, so that concentration on the breath is particularly beneficial. Its nature is such that it is easily related to both the important aspects of meditation development: both to the accumulation of merits (punya-sambhava) and to knowledge of voidness (jnana-sambhava).

Before Noon: first sitting.

Meditation: The merciful mind—for the development of merits.

Second sitting.

Meditation: The resolution of the elements—for knowledge of voidness.

Afternoon: first sitting.

Meditation: the impurity of the body—related to merits.

Between the hours of one and three, the lustful mind is strong, as the energy currents in the body are flowing downwards. The meditator should attend carefully to this practice during these hours in order that no downward flow of semen results.

Second sitting.

Meditation: Dependent Origination—to penetrate voidness.

Night: One sitting.

Meditation: Again, mindfulness of breathing, as this is good for attaining samatha, for developing samapatti, and for aiding the meditator to get a good rest.

These instructions are for the person in whom the five poisons are about equal. Persons with pronounced greed or hatred should adapt this plan to their own needs.

"However," continued the yogi, "I do not agree with the six types of character taught by some Hinayana teachers (but not in the sutras). I have tried to find these in myself without conclusive success. Much easier to distinguish, it seems to me, is a scheme of four character types:

1. *Quick-tempered (the breathing meditation is very beneficial);*
2. *Slow-tempered (impurity meditations are needed to counteract the greed and attachment) ;*
3. Wise (the merciful mind should be practiced for proper balance) ; and
4. Merciful (the elements-meditation for wisdom)."

Finally, a word for those who cannot become full-time yogis. If one is only able to practice once a day, that should be in the early morning. Get out of bed, make sure that you are properly awake, and then sit down to meditate right after your worship. If it is possible to practice twice a day, then the early evening (dusk) is also a very good time.

Which meditations should such a person practice? He or she should practice in turn all five of those prescribed here, one on each day; on the two remaining days of the week, one should take up the meditations particularly useful against his or her strongest poisons.

I. The Exact Realization of These Meditations

In order to show precisely the different degrees of realization, each meditation is divided into three classes:

1. Impurity

a. Highest: In any attractive man or woman, the

meditator can immediately see impurity and is not even aware of the slightest degree of beauty. He or she has this ability while going about in the world, not only during the time of meditation.

b. Middle: The meditator can only see impurity in samapatti but not when he has stopped his investigation.

c. Lowest: Impurity is only sometimes seen in a dream.

2. Merciful Mind

a. If one's mercy corresponds to sunyata, this is the highest degree of realization.

b. If one can cause some happiness for enemies, this is the middle degree.

c. If one is only able to reduce anger somewhat, this is the lowest degree.

3. Resolution of the Elements

a. When one has attained to perception of the egolessness of dharmas, this is the highest level.

b. When one sees the natural order of five elements in the body and identifies the elements as earth, water, fire, air, and space, such attainment is middling.

c. When there is only ability to harmonize fire and water

elements for the prevention of sickness, this is the lowest attainment.

4. Dependent Origination

a. The highest: realization of the egolessness of the person.

b. Middle: realization of the appearance of the consciousness by the meditative force.

c. Lowest: the realization demolishing the false view of "my body" (satkayadrsti).

5. Breathing

a. When the out-breath stops and does not return, and also the movement of the inner energy is stilled, the highest level is attained.

b. When breath is stopped, but not the inner energy movements, this is the middle level.

c. When neither is stopped, but their number is counted slowly, regularly, and perfectly, the lowest level is reached.

It should by now not be necessary to say that all the various realizations given here come about only through personal practice. All these degrees of attainment are

arranged according to my experience and are not cited from any sutra or sastra.

Originally, Mr. Chen had planned to include the subject matter of this chapter and that of the next together, but had changed his mind so that they might be expanded. Hence he said: "As to the question of how to meditate on the four mindfulnesses and with them make the transition from Hinayana to Mahayana, this is best left until our next talk."

There on the table lay the little skull: a reminder for us. We should not forget.

HOMAGE TO JE TSONG-KHAPA, THE FOUR AGAMAS, AND THE FIVE HUNDRED ARHATS

Chapter IX

THE FOUR FOUNDATIONS OF MINDFULNESS: A GOOD BRIDGE TO MAHAYANA MEDITATION

Mr. Chen had heard of the writer's intention to visit Darjeeling for a few days at the end of Vassa (the monsoon retreat for Buddhist monks), and was afraid he might not return. He was reassured when he heard that nothing within our control would interfere with the book's completion. As this book is unique in content, and as hearer and writer have both found these explanations interesting and helpful, so it must be finished so that others may also benefit and walk further on the way.

Bhante remarked that the writer's notebook, quite a thick one, was now near its end and Mr. Chen promised many more pages of notes yet. "We are only on Chapter Nine," he said, "and there are at least six or seven to follow."

A. The Homage

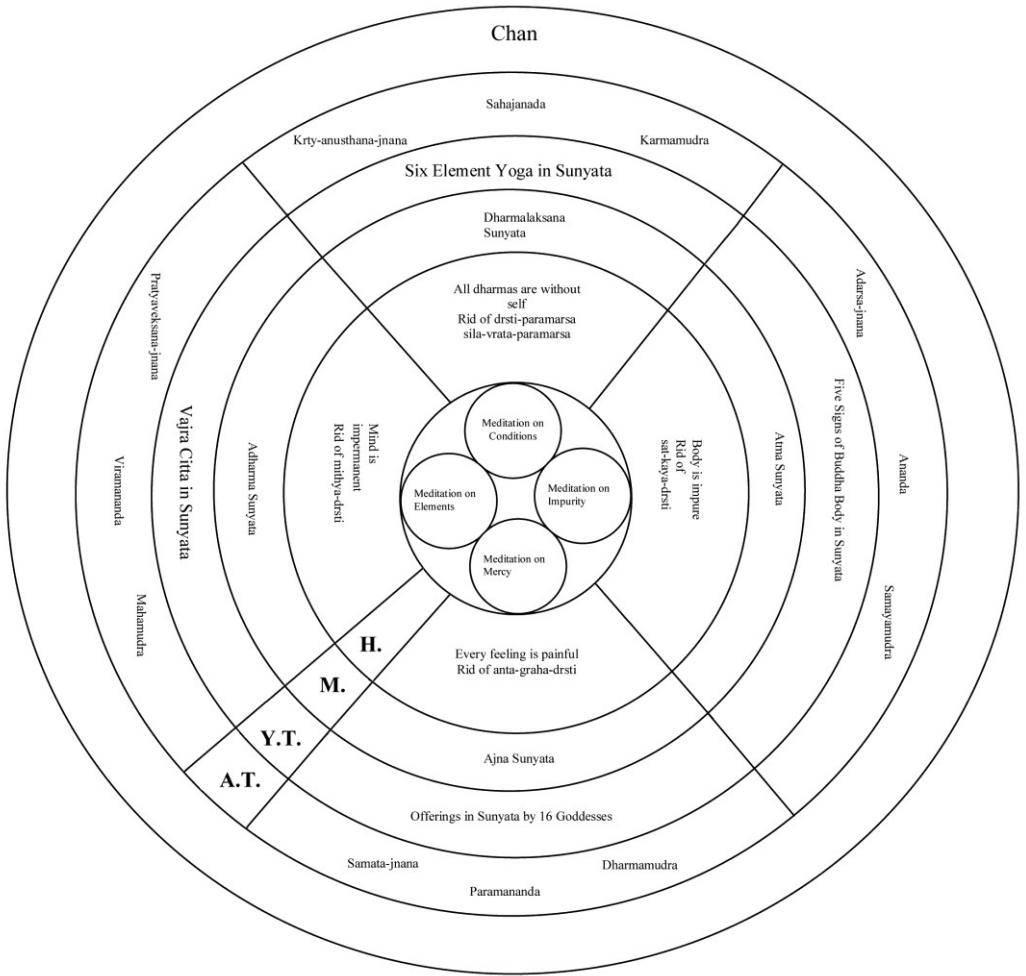
To begin with, our homage is the same as in the last chapter, for the subject matter here is also basically of

the Hinayana, although we shall see the correspondences with various doctrines of the Great and Diamond Ways. The homage thus need not be described again.

B. Two Purposes for Samapatti

The positive purpose is to attain enlightenment. This, however, is in the position of consequence, so for us unenlightened worldlings there is no need to talk much about it. We are in the position of cause, so for us the negative purpose is the most important: that is, to rid ourselves of obstacles. When this is done, positive results will automatically appear. I have made a list to illustrate the hindrances:

Cause	Hindrances			
Five dull drivers	Doubts arising from the passions	Doubts about practice	Egoism of person	(klesavarana)
Five sharp drivers	Doubts about the truth	Doubts about view	Egoism of dharmas	(Jneyavarana)



- H.—Hinayana
- M.—Mahayana
- Y.T.—Yogic Tantra
- A.T.—Anuttara Tantra

We have already talked in the last chapter about the five poisons, or the five dull drivers, as they are called here, which produce the klesavarana, upon which the view of the personal ego is based. The first line of this list, then, has been described. The second line will be the subject of this chapter, where the samapatti of the four mindfulnesses will be the medicine prescribed for the five sharp drivers, the veil of knowledge, and the attachment to the view that the dharmas have "ego." (See also the diagram showing the four mindfulness meditations and their correspondences in the other yantras.)

The five meditations of the last chapter and the four of this one are only to get rid of these factors driving us on, the gross or dull ones and the more subtle sharp ones. Although in both chapters only nine meditations are described, still they are more or less sufficient to get rid of these hindrances, which is our purpose, and we shall find upon examination that all the other meditations are included in them.

C. A Notice on the Five Sharp Drivers

In the Idealist School these are listed and described by Xuan Zang in his essay on Consciousness-only. They are also found in the Hinayana Abhidharmakosa by Vasubandhu. It is important to understand them, for if we do, then these enemies to our enlightenment may be destroyed.

1. Satkayadrsti—the view of "my" of the body and not knowing that it is really a mixture of the five aggregates (the skandhas—form, feeling, perception, habitual tendencies, and consciousness). This is viewing what is merely a changing continuity as being "really my body," and upon this, building the further idea of "myself." Things which surround "my body" are then thought of as "mine," whereas in fact there is no owner of them. From the union of the ideas of "I" and "mine" comes the false view of "myself."

2. Antagraha—extreme or one-sided views. Since most people at first take hold of the ideas of "I" and "mine," so when they come to think about death, their speculations veer to one of two extremes. Either they suppose that after dying, they cease to exist (the view of annihilation such as the communists and ordinary materialists), or they believe that though the body has died, something subtle remains, some spirit, some soul belonging to "me" somehow goes on (this is taught in all religions except Buddhism). In this way, such people wander from one side to another, lost among a maze of one-sided views.

3. Mithya—false view. This means not recognizing the law of cause and effect (in Buddhism this is better called "dependent origination" or "conditioned co-production"), which is the Buddha's teaching on the operations of karma. If one thinks that actions produce no results, then one may do evil without any fear and

not expect any reward from doing good actions. All these five sharp drivers are false views, but this one is the falsest among them.

4. Drstiparamarsa—stubborn, perverted views, taking inferior things as superior or vice versa. It is common enough to think that an incorrect view is in fact correct. Having such a perverted view, one may then perform evil actions, supposing that such actions are really wholesome.

The writer thought of the Holy Inquisition when surely many priests sincerely believed that they were saving souls by burning bodies.

Thus perverted views are strengthened by wrong actions.

5. Sila-vrata-paramarsa—holding a false view regarding what is forbidden. This is falsely and unreasonably considering some things as forbidden, such as adhering only because of custom, convention, superstition, or blind faith. For instance, a man may keep cows, regarding them as divine, or chickens, believing that they are spirits. He does not eat their flesh, having the view that, as a result, he may be born in heaven. Another example of viewing a false cause as a real one is thinking that one may gain liberation by nakedness, by smearing oneself with ashes, or fasting for a long time. These are some examples of this sharp driver,

whereby instead of heaven or liberation, harm to oneself can be the only result. Very often people who have firm faith in some false practice neglect the really wholesome spiritual factors, such as renunciation, morality, etc.

All five of these sharp drivers are corrupt knowledge and are not rooted out until one has obtained the third path, that of insight (darsana-marga). Neither the first (of accumulation) nor the second (of preparation) are sufficient to dislodge the sharp drivers.

D. Why the Four Mindfulnesses Stress Elimination of the Five Sharp Drivers

1. These four meditations contain the three Dharma-seals (tri-laksana: anitya, dukkha, anatman) and these distinguish Buddhism from other religions. To realize them requires very fine meditations, as they are subtle compared with the gross hindrances overcome in the last chapter. These three seals are extremely important.

It is also said that there are two forms of meditation: those within the three realms (karma, rupa, arupavacara), and those beyond them. It is our real purpose to practice the latter, for which a thorough grounding in the four mindfulnesses will be required. These four remove the sharp drivers and enable transcendental meditation to be attained.

2. The five dull drivers may be eliminated by the five meditations of the last chapter, so that only the sharp drivers remain to be cured by the medicines offered here.

3. The most important of the four is the last, concerned with the realization of the no-self of dharmas. Before we can arrive at this, the other three must have been practiced, thus finally removing the five sharp drivers.

E. The Practical Method of the Four Mindfulnesses

Two kinds of method can be distinguished. In one, the practice of the four proceeds separately; in the second, they are practiced together.

1. As Practiced Separately: The Practical Method

A stanza from the Kosa says:

"Upon what you have accomplished in samatha, base the practice of the four mindfulnesses and (not only practice them but) establish them firmly."

We should draw the reader's attention to this: it is essential to understand the importance of the foundations of mindfulness found in the preceding meditations; also, one must understand that these meditations are subtler than the former ones—there would be no need to practice them if they were not.

a. Samapatti of bodily impurity. I have classified this into four kinds:

i. The living body impurity of the thirty-six parts, twelve of which are outside the body, twelve composing the body itself, and twelve within:

Outside the Body	Of the Body Itself	Within the Body
hair on the head	dead outer skin	liver
hair on the body	growing inner skin	gall bladder
nails	blood	bowels
teeth	flesh	stomach
dirt found in the eyes	muscles	spleen
tears	nerves	kidneys
drool	bones	heart
spittle	marrow	lungs
excrement	fat	fresh food receptacle
urine	lymph	partially digested food receptacle
grease on the skin	brain	phlegm of the lungs
sweat	membranes	nasal mucous

We should meditate on all of these. But it is not enough for us to try to find our "self" in these impure matters;

we should practice the other aspects of this meditation.

ii. The impurity of the dead body. This we have already discussed in the five meditations and, from the impurity meditations there, we should have gained both the will to renounce and the perception of impermanence.

iii. Impurity of perverted views about the body. One has the idea of "my" body or that this bodily contact "belongs to me." This means that ego is extended to other bodies over which we consider that we possess proprietary rights. We have ideas such as "my" wife, or, from the stimulus of bodily contact in kissing, of "my" girl. If this meditation is successful then the first of the sharp drivers (satkayadrsti) will be converted.

iv. Incomplete realization of impurity of the body. This refers to the partial realization of sunyata in the Hinayana when, with a spiritual body, one "touches" nirvana. This view in the Lesser Vehicle is incomplete, yet we shall soon see how to choose meditations from among its practices to act as a bridge to the Mahayana.

For our present consideration, the middle two are the most important, as the first has been dealt with, while the fourth is yet to come.

But in this chapter, for the sake of easy and tidy classification, we should make the four foundations become five to fit in with the five sharp drivers. This

can be done without any distortion if breathing is considered as a mindfulness in conjunction with all the other four. Thus in this meditation, we breathe out, focusing our attention upon one of the thirty-six objects, and then breathe in regarding its specially repulsive character: breathing out, consider the hair on the head; breathing in, its greasiness, bad smell, dirtiness, etc. In this way we proceed through all the thirty-six objects one by one, breath by breath.

b. Every Feeling is Painful

i. This meditation is continuous in content from the merciful mind and having pity on others. Therefore in the first stage of this meditation, one should think only of the feeling of pain as mentioned in the Four Noble Truths.

ii. In addition to the above stage, the meditator should think: there are three kinds of feelings (pleasant, painful, and neither pleasant nor painful) but if all these are perceived as painful, then we shall recognize thoroughly that worldly pleasure ends with pain, and that the feeling of neither is a kind of ignorance. As a result we make progress and enter sunyata.

iii. Therefore, by taking others' painful feelings upon ourselves, we develop the Bodhi-heart. When we meditate on every feeling as sunyata, then spiritual and unchanging pleasure, the real feelings of the Buddhas,

arises.

iv. With more progress, we come to the special pleasures of the Vajrayana, which are enlarged sixteenfold in the third initiation.

"We are talking here of Dharma beyond the pure Hinayana tradition," reminded the yogi, "so it will be helpful to understand these correspondences through our new diagram."

In correspondence with breathing: on the exhalation consider the cause or object of pain, and on the inhalation, the result of pain.

As pain and pleasure are opposite and one-sided views arise concerning either, if one meditates on them as empty, thus these views (antagraha) are converted.

c. The mind is impermanent. Of the mind in the past, nothing remains; it is already gone, and even if you want to pursue it, this is impossible as nothing can be found. Regarding the future mind, we have no idea what we shall think in time to come. Where will these minds come from? What will be their objects of thought? At present, no mind stays the same even for one moment; this has been the law in the past, is certainly so now, and there is no reason to doubt that it will continue so in the future. No real mind can be found which abides in any time.

Considering the mind first as an entity, we cannot find anything to call permanent or stable. If, on the other hand, we examine it under the three aspects of truth then:

i. Its essence (a source of its continued working) cannot be found.

ii. We cannot say of its quality whether it is red, green, round, square, sharp, blunt, large, small, rough, or smooth; whether joyful or sad, mind has no form.

iii. No specific function can be discovered, since this varies from time to time. From an angry mind, a person may act upon his anger. In this way people mind their minds. But if we take no notice of the mind, if we just say "never mind," then no function at all can be discerned.

We may also examine the mind in relation to the breath. When breathing out, we take a subject to investigate, and when breathing in, reach our conclusion upon it. On the exhalation, we may ask ourselves a question such as "What is this mind's function?" On the inhalation, give the answer: "No function can be apprehended."

If there is no mind at all, then the master of the perverse views (the "person" holding them) has no source at all, hence the sharp driver called mithya is dealt with.

d. All dharmas are without self. There are many kinds of non-self distinguished in the different schools of Buddhist thought.

i. One particularly taught in the Hinayana is anatman as escape. Many similes teach escape from the false idea of self and here we give five examples:

First: The master is asleep in his house when it catches fire at midnight. He thinks, "How shall I escape being burned alive?" Here the house is the self and escaping from it means not being burned in the fire of passions.

Second: A farmer whose ox has strayed away naturally wants to find out where it has gone. Still searching at nightfall, he finds an ox which he thinks belongs to him, but the next day discovers that it is the king's beast. Thinking, "I should get rid of this ox, or I may be accused of theft," he releases the animal and so escapes punishment. Here the ox is like the self mistakenly regarded as real, and letting go of it, one escapes the punishment of continued birth in samsara.

Third: This concerns a child. A woman inside her house hears a child crying in the street. Supposing it to be the sound of her own son, she runs out and brings the boy inside. Then she sees her mistake. "This is not my own child; it must be the neighbor's." So she quickly returns the boy to the street and so avoids punishment. In the same way people mistake something as belonging to

them, as a "self," and should quickly give it up if they do not wish to experience painful results.

Fourth: A fisherman wants to catch a fish in a certain pool so he casts his net. After a time, he feels that the net is very heavy and may break if he tries to draw it out. He thinks, "I have a fine catch," and reaches down with his hand into the net, taking from it a large snake. He knows immediately: "This is very dangerous," and without more ado throws it away and escapes. In this way we fish for a self and find out that all we catch is a great danger. We should throw this away and escape.

Fifth: A man takes a wife whom he did not know was a half-ghoul and lives with her for many years. One night he wakes up to find his wife already leaving the house. He follows her until they reach a cemetery where he sees her eating the flesh of a corpse. He thinks to himself, "All these years I had no idea she was a non-human being. If I return to live with her again, one night she may feed on me." So he flees. For long we have identified something as a self but coming to recognize the danger therein, we should flee far away from such a false idea.

ii. Another idea of dharmas as selfless is contained in the doctrine of atoms or matter which cannot be split into anything finer. All beings and objects possessed of form, whether gross or subtle, were, according to this school, to be systematically analyzed into these atoms.

Thus it was said that in those beings or objects, no self existed, but on the other hand these particles themselves were grasped at as though really existing. So while the followers of this school (Sarvastivada) had a means to rid themselves of ideas of the self, they still hung on the concept of a multiple reality and thus their teaching of sunyata was incomplete.

iii. By the process of analysis arriving at anatman. Two schools used this method but disagreed as to the nature of dharmas. The Sarvastivadins maintained anatman but taught also the existence of dharmas in the past, present, and future. There is no self in any dharma, they taught, but they did not examine the dharmas themselves to find out what they are.

The second school, Satyasiddhi, had the doctrine of the true idea of sunyata, retaining the concept of atoms and so arriving at their emptiness only by analysis.

In time as well as matter, it was taught that indivisible particles existed. In both cases, a residue of unbreakable parts, small though they were, was taught and thus such doctrines are really incomplete statements. For this reason, we take the meditations of the Hinayana but not its philosophical ideas.

Contrasting again these attitudes, Mr. Chen said:

The Hinayana always speak only of dharmas and these

they accept as ultimately real, whereas the Mahayana sees this earth itself as without abiding entity; all the dharmas are empty. Even in our bodies there is no self. Buddhists are agreed about that but what about these things: noses and eyes, what is their true nature? The Hinayana seems to take up the self in the form of dharmas, into nirvana.

We will talk later of the standards of choice to apply in selecting meditations and philosophy in Buddhism. Therefore, when we meditate on this principle of the egolessness of dharmas, the student should follow the philosophy of the sunyata school: Breathing out touch the dharma (object); breathing in, think of sunyata. Thus the two remaining sharp drivers are altogether finished.

2. Why follow the above sequence?

Just because we have finished the five meditations in the last chapter, where the main ideas fostered were renunciation and impermanence, so first in this chapter we discuss the rough meditations on the body, for this seems nearest to us.

Then, because of the body's existence, comes the perverse idea of its beauty (subha). Dependent on this, we may experience loving feelings. With the consideration of the feelings, we have progressed a little inwards, for the body is "outside" compared with feelings. We should then think about the painful things

and not love the body. If the body can be neither loved nor hated, then we demolish the second perverse view of seizing upon extremes (antagraha). This we should accomplish by truly knowing all feelings, both of love and hate, as sunyata.

Then Mr. Chen made a simile for the progression of body-mindfulness inwards:

It is as if one pursues a thief into the street. When he sees you after him, he hides in a house doorway (feelings mindfulness). When you pursue him further, he hides in a room inside the house. Thus we now come from mindfulness of feelings to mindfulness of the mind. As the mind is impermanent—sometimes joyful and sometimes sad, so one should meditate on its impermanence.

Following this one should ask: who is the subject of mind? Here one pursues the thief into the inmost part of the house: philosophically, one mindfully regards the dharmas to find that in them, also, there is no self.

Centering upon mind and form with these four mindful meditations, nowhere is a self to be found. When the perverted views are thoroughly uprooted with one's mindfulness investigations, then this part of the process is finished. For these reasons, then, our sequence is as we have described, progressing from gross to subtle.

3. The Four Mindfulnesses as a Totality

What does this mean? To practice in this way, one combines these four into one meditation. In the Hinayana, a meditator who is very skilled in samatha would be able to meditate upon the smallest atom. Such is not our meaning here. Rather than be sidetracked by a mindful enquiry into these subtle particles, we should take them as sunyata and so rid ourselves of the five sharp drivers.

Taken in this aspect, the meditation on impurity is not only of the flesh, but concerns view as well. This is to be reduced by sunyata meditation. One is rid of the first sharp driver (the view of "my" body) thereby.

Why should we meditate on the sunyata of feeling? All feelings are usually grasped with the extreme view of them as pleasurable, painful, or neither. But really they are all sunyata. With this realization, the second sharp driver, the one-sided view, is destroyed.

Thirdly, regarding the mind as impermanent, what does this mean? Impermanence implies sunyata. When one knows the sunyata here, then the third sharp driver relating to cause and effect is swept away. Without meditating thus, the mind will always be looking for a source or a cause.

In the fourth meditation (on the dharmas) all the

previous three are included. This we may call "total samapatti." The totality method which is described in some sastras but not taught by them as a bridge, is used by us in this way to go from the Hinayana meditations across to those of the Mahayana.

4. How to Meditate Diligently on These

We are advised by six similes on how to do this.

a. First: Just as a thirsty person always longs for water, so we should meditate that we may drink the ambrosia of sunyata to end cravings.

b. Second: Just as a hungry person craves only for food, in this way we should meditate to obtain spiritual food from our realization.

c. Third: Just as a person overcome by the heat desires a cool wind, so we should meditate that the heat of our desires lessens with the attainment of the cool of Nirvana.

d. Fourth: In the cold weather, a shivering person wants the sunshine to warm him or her in this way; we, devoid of wisdom, should meditate that the sun of wisdom may warm us.

e. Fifth: One who is in the darkness needs a lamp to see the way; so we who are in the darkness of ignorance

should meditate that our Way becomes clear to us.

f. Sixth: A person suffering from the effects of poison requires some powerful antidote to cure him; in the same way, we should meditate as we suffer not from one poison but five and need the medicine given by the Buddha.

5. What Perversion Each Meditation Cures

Human beings always hold to the four inverted views, the first of which is impurity seen as purity. This is cured by the first of the mindful meditations and then in order follow: pleasure seen in pain (cured by the second meditation); permanence seen in impermanence (destroyed by the third meditation); and, lastly, a self seen where none exists (corrected by the fourth mindful meditation).

According to the Hinayana, usual human ways of thought are inverted, so they must first be turned right way up with, for instance, the samapatti on impermanence. Next comes the sublimation in the Mahayana teachings of Prajnaparamita and through the complete realization of sunyata, we can attain the unabiding nirvana (sometimes called "the true or great self"). This must be clearly distinguished from the higher self postulated in Hinduism and Theosophy, since the teachings of sunyata enabling a Buddhist to reach this nirvana do not exist in Hinduism (or indeed in

any other religion). The Buddha only taught on the "true self" just before his parinirvana (in the Sanskrit version of the sutra of that name), as a skillful means to enlighten his followers. We also should not mistake the Buddhist and Hindu doctrines as the same. (See App. I, Part Two, A, 2.)

F. What Realization Can these Four Meditations Bring?

1. Main Realizations

a. The first is called "warmth" because as sticks rubbed together become warm, so these four meditations come near realization of the Four Noble Truths.

b. "Top" is second. Here the meditations arrive at the "top"; samapanna is touched at this time, but the mind is still liable to movement away from its objects. Sometimes the samapatti is settled, but at other times the mind wanders.

c. "Patience." The mind should always conform to the topmost attainment without moving. If it does not, then one's samatha is not yet strong enough to hold the samapatti without distraction arising, so at this time patience is needed. When attainment is confirmed, then, patience is well developed.

d. "The first in the world." When one attains this stage it

is possible to touch a partial realization of sunyata. Such a one at that time is certainly first among all beings in the world.

2. Realizations Related to the Three Liberations (vimoksa)

If the first and third meditations are accomplished, then one will gain the signless liberation, because one does not seize the body as a gross outward sign nor grasp at the mind as a subtle inward sign. The result to be expected of the practice of the second meditation is the liberation of wishlessness, since one has concentrated upon the painfulness of feelings, so that pleasant sensations are seen for what they are and no attachment arises for them. Voidness is the liberation gained from the successful meditation on all dharmas as having no self.

3. Other Realizations

If one always meditates on the four mindfulness practices one will receive:

- a. Increased faith in the Dharma;
- b. Power to keep the sila very well;
- c. Knowledge of the truth of impermanence;
- d. A real renunciation;
- e. Diligence to practice always and not to be like counterfeit Bodhisattvas going here and there; and

f. Increase of wisdom (the meditation on the dharmas' having no self particularly develops this).

G. Why among All the Hinayana Meditations Do We Take Only These Nine? How Are the Others Included in Them?

1. Let us first consider the thirty-seven Bodhi-branches (wings). All the factors among them may be reduced to only ten principles (this reclassification was made by the Dharma-master Vasubandhu in his very learned commentary on the Kosa called "the Buddha-upadesa sastra"). These ten are: mindfulness, tranquility, joy, equanimity, morality, investigation, diligence, wisdom, faith, and meditation.

Now having reduced these factors to their basic qualities, let us see how the nine meditations include them all:

mindfulness	the four mindful meditations themselves, particularly the third one
tranquility	samatha
joy	samatha
equanimity	samatha
morality	preliminary stages
investigation	samapatti
diligence	sub-realization
wisdom	sub-realization
faith	sub-realization

meditation	the meditation process itself
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2. In the Abhidharma, a list of 40 meditations is given and these are also contained within our five plus four. The forty are:

10 kasinas or meditations on colors and elements—these are included within our resolution of the elements meditation;

10 impurity meditations (cemetery meditations)—included in different aspects of our nine, such as the exercises on the impurities and mindfulness of the body;

10 mindfulness of the Buddha, the Dharma and the Sangha (3 meditations)—included in preparatory chapters and refuge.

Mindfulness of morality (sila)—preparation

Mindfulness of giving (dana)—preparation

Mindfulness of the gods (deva)—in the Mahayana, apparently, instructions are only given to meditate upon the heavens, whereas the Hinayana is good in this respect, since if we remember the gods themselves they will give us some help. We have emphasized their importance in a chapter dedication;

Mindfulness of death—included in our impurity and impermanence meditations;

Mindfulness of the body (kaya)—included in our impurity and impermanence meditations;

Mindfulness of the breath—included in our impurity and impermanence meditations; and

Mindfulness of peace—realization in samatha.

10 Miscellaneous meditations for the development of the dhyanas:

4 divine abidings (brahma-vihara): two (maitri, karuna) included among the five meditations, but the others to be considered later;

4 formless realms (arupa dhyanas): as these are found in other religions, they have been left aside;

Repulsiveness of food: preparation;

Discrimination of the elements: the third of the five meditations.

H. Why Will the Mindful Meditations Be a Bridge Across to the Mahayana?

1. This is so because the four mindful meditations gather into themselves all the merits from the practice of the five Hinayana meditations of the last chapter:

a. The body is impure—merit from the practice of the first of the five;

b. All feelings are painful—this includes the attainment of pity on others;

c. The mind is impermanent—all the merits gathered from meditation on dependent origination; and

d. All dharmas are without self—gathers the merits from element discrimination.

As these four mindfulnesses are always used in conjunction with the breath, so the bridge is now complete and we may cross over.

We have now passed across to consider the Mahayana meditations. Many classifications of sunyata exist, but I have selected these four where the correspondence with the four mindfulnesses is both close and striking:

- a. From the body's impurity, we go to the sunyata of self;
- b. "Feelings are painful" corresponds to the sunyata of others;
- c. "Mind is impermanent" aligns with non-dharma sunyata;
- d. "Dharmas' having no self" to the dharmalakshana sunyata.

These connections are not contrived, for there is a true and easily seen correspondence. With our diagram this may be clearer. For these reasons we can say that the mindful meditations truly form a good bridge (for these see Ch. X, Part One, D, 1, c and Part Two, A, 4).

I. How Do They Correspond with the Vajrayana?

The correspondence here is of two kinds: with the lower three yogas as taught in Japan, and with the anuttara yoga practiced in Tibet.

1. With the Japanese Tantra

Bodily impurity is in the human body. In the practice of meditation, the human body ceases to be experienced by the meditator who attains success in samatha in the dhyanas. One does not cling to the human body, and when it is meditated away, the thought of its impurity also vanishes. What remains is a pure heavenly body. Then this body has to be subjected to the process of sunyata sublimation in the Mahayana teachings. After this, no impurity remains either in flesh or in spirit and the veils of sorrow and of knowledge are both gone. All impurity, gross and subtle, is thus destroyed. In this complete process through the three yanas, the Hinayana is in the position of cause, Mahayana is the sublimation-cause, and the position of consequence is held by the Vajrayana, when the pure body is transformed into a Buddha-body.

For the whole system, then, the first two yanas may be considered as causal, while the Vajrayana is of consequence, where everything belongs to Buddhahood. I must emphasize to the readers that they should pay much attention to the two yanas of cause: To Hinayana purification and Mahayana sublimation, for without a firm basis of the practice of their teachings, there can be no possibility of true attainment in Vajrayana. Without the first two yanas, the third one becomes merely a matter of empty rituals and meaningless mumblings.

This latter is the "Vajrayana" of bad lamas who eat and drink heedlessly, marry for pleasure, and who have little idea of the meaning of what they teach, let alone any idea of practicing it. They should learn from the example of our Lord Buddha, who preached and practiced all three vehicles in his life. If the first two vehicles are not important (as some "tantric" teachers suggest) then why did the Buddha teach them? Why did he not directly preach the Vajrayana without the other two? Out of all the thousand Buddhas in this "auspicious aeon (Bhadra-kalpa)," only two preach the Vajrayana. One of these was Sakyamuni and the other will be the Buddha to come after Maitreya (to be called Simhanada and now taking Bodhisattva birth as the Guru Karmapa). Only two out of a thousand Buddhas care to give the Vajrayana teachings to the world; the others regard it as too difficult for people to understand and liable to mislead the foolish.

But there is no contradiction between these yantras, as some suppose, the truth being that each one helps the next; therefore, not one of them can be left out from our practice. Je Tsong-khapa, to whom we have paid our homage, knew well enough the importance of purification, an emphasis which many tantric teachers ignore.

Then, Mr. Chen said very earnestly:

If one wants to realize the Vajrayana, then one must

first practice the purification in the Hinayana.

Mr. Chen laughed, saying:

Lamas marry; which body do they use? It is plain to see that since so many children result, it must be the body of flesh. If one practices the Hinayana meditations of purification, then through dhyana one may acquire a heavenly, or refined, body. After the sublimation by sunyata in Mahayana, the flesh-body is completely transformed into a wisdom-body, while by the Vajrayana practices this is transmuted into the diamond body of a Buddha. How then can a Vajrayanist marry for the usual purposes and have children in the normal manner? Such is impossible for those who have passed through all the purification processes.

After these preliminary and general remarks, Mr. Chen went on to answer the question in the heading of this section, showing the relationship between the four mindful practices and the Japanese Vajrayana doctrines.

a. First mindfulness

In Japanese Tantra there are five progressive forms of the Buddha-body which correspond with the mindfulness of the body.

b. Second mindfulness

After purification and sublimation of feeling, then according to the third yoga practice, the sixteen goddesses will come and make their offerings of rich and costly things to the Buddha. At the time of practicing this yogic teaching, feelings arise and, from the nature of the goddesses and their gifts, these are certainly not painful, but are truly pleasurable.

c. Third mindfulness

The teaching of the Vajra-mind corresponds to the mindfulness of mind. For its attainment, practice with both mantra and mudra is required.

d. Fourth mindfulness

The correspondence here is with the six element yoga practices.

All these techniques will be described later (Ch. XII).

2. Correspondences with Tibetan Tantra

a. First: in the anuttara-yoga, the body is visualized as the Buddha first in the growing stage (utpatti-krama), where everything from the feet to the head is growing into sunyata, so that every part of the body is taken into Buddhahood. In the second stage, that of perfection (sampanna-krama), all conditional parts of the energy and the entity of sunyata are identified in the perfected

wisdom of Buddhahood.

b. Second: practicing the meditation of tummo will result in always feeling some ultimate joy in the Buddha-body.

c. Third: the third mindfulness corresponds with the transformation of the mind into the light of wisdom.

d. Fourth: the fourth meditation has its correspondence when all dharmas are sublimated and become the mandala of the Buddha.

The group above only corresponds with the first and second initiations of the anuttara-yoga. Taking the third initiation into account as well, the four voidnesses and the four blisses should be added to correspond with the mindful meditations. (See Ch. XIII, Part Two, Chart.)

3. Breathing Meditations

"We seem," said Mr. Chen, "to have left aside the breathing meditations."

In the yantras of cause, breath concentration is only an aid to samatha, but in the yana of consequence, the Vajrayana, breath occupies an even more important place than mind. Why? In the exoteric yantras' doctrine, the training of the mind is always mentioned, and the energy (especially bodily energy) is neglected. In the

Vajrayana, however, both are important, especially the aspect of energy. Why? In rebirth within the six realms the eighth consciousness (alaya-vijnana) appears to be the master. But what transports this consciousness? How can it move? The answer is that movement takes place by means of the subtle life energy which is bound up with the consciousness and cannot be easily separated. All the innate or natural sorrow (sahaja-klesa) is caused by this energy. (Note: this is purely a Vajrayana explanation, and nothing is said about it in the exoteric yanas.)

How does this natural sorrow originate? It comes from the presence of avidya itself, which has been with us since beginningless time. It has always been with us, is difficult to destroy, and is held on to by the eight consciousnesses. But in the Vajrayana, there are some methods in the position of consequence (Buddhahood), to transmute these natural sorrows and false views by the practice of wisdom-energy. Therefore, in the Vajrayana, it is easy to get enlightenment in this life. It is for this reason that so many methods concern the breath. One may find these in our chapters on the Vajrayana.

"If we were to enumerate and explain all the breathing doctrines," said Mr. Chen smiling, "we would not be able to finish them tonight!"

In the Hinayana, detailed instructions for breathing

practices give fifteen methods. However, although these are good on their own level, they do not even have the slightest flavor of the Vajrayana. Mindful breathing in the Hinayana progresses by way of the following stages:

Long breathing in and out

Short breathing in and out

Experiencing the whole body through inhalation and exhalation

Tranquilizing the bodily form

Experiencing happiness

Experiencing bliss

Experiencing mental formations (samskara)

Tranquilizing mental formations

Experiencing consciousness

Gladdening consciousness

Concentrating consciousness

Liberating consciousness

Contemplating cessation

Contemplating relinquishment

Contemplating impermanence

All these breathing meditations only lead one to partial attainment and, we may note, they say nothing about complete sunyata. This, however, we shall know well after studying the Vajrayana meditations on breathing.

One of the Tian Tai lists may also be given here for comparison (we have already mentioned these sixteen excellences in Chapter III):

Know breathing in
Know breathing out
Know whether the breath is long or short
Know the breath pervading the whole body
Get rid of breath-movements in the body
Experience some happiness
Experience some bliss
Experience good mental feelings
The mind generates some happiness
The mind draws inside itself, becoming concentrated
The mind experiences some liberations
Samapatti on impermanence
Samapatti on renunciation
Samapatti on nonattachment
Samapatti on distinguishing the Four Noble Truths
Samapatti on thorough and perfect renunciation

J. Does the Vajrayana Also Include the Hinayana Doctrines?

The answer is yes, definitely yes. In the Tibetan Vajrayana schools, many books and ritual instructions mention the four outward foundations, and these are all taken from the Hinayana. They are:

1. That enough leisure for study and practice as well as a perfect body are both very difficult to obtain. Here there is a correspondence with the mindfulness of the body.

2. To remember death, which comes at no certain time. This foundation connects well with the meditations on death and impermanence.

3. That causality is inexorable: "As a man sows, so shall he reap." The meditations on dependent origination are connected here.

4. That in samsara, only pain is experienced: The correspondence with the Four Noble Truths and mindfulness of feeling is plain to see.

I am very sorry to note, however, that for most tantric rituals and doctrines, there is only talk of the necessary preliminary practice of the exoteric yantras and very little practice of them. Too many Vajrayana gurus are inclined in this way; they talk too much and practice too little. They could well learn from the Hinayana where practice is that while many scholars are seen, there are few sages now. If the Vajrayana laid more stress upon these four foundations and the meditations connected with them, then it would be much easier for people to gain realization in the disciplines of the Diamond Way.

There is a proverb in Tibet that says:

"Among any ten sages,
Nine belong to Taklung-kagyü;
And of these ten sages,
Nine out of ten are poor."

This points out to us that the great majority of those who truly have realization in the Vajrayana practice the renunciation and voluntary poverty advocated in the Hinayana. Here indeed is the Hinayana in the Vajrayana.

K. What Are the Criteria for Choosing Meditations from among the Three Yanas?

Meditators should understand clearly why we have taken some meditations and left others in our system of three-yanas-in-one.

1. Whatever we take from the lower yanas must be found in developed form in the higher ones. This is not merely my own idea but is based upon the authority of ancient sages.
2. There should be no conflict of philosophy between the lower and the higher. We should select those philosophic teachings which lead us on from yana to yana. Thus in the Hinayana we appreciate highly the teaching of the Four Noble Truths but we must put aside the incomplete Hinayana exposition of sunyata and nirvana. That is, in the lower there must be something of value for the understanding of the higher.
3. Regarding final truth, we should rely upon the teaching of the highest yana—the Vajrayana.

4. For the preliminary foundations, it is proper to take them from the Hinayana.

5. According to our three "C"s, we only take teachings from the former two of cause and course, which will lead us onward to the third one, that of consequence (Vajrayana).

6. Though we take our doctrines from separate yantras, still our whole scheme of three-yantras-in-one is systematized in a natural sequence and is not according to any sectarian bias.

Concluding, Mr. Chen remarked:

Some people may want to use the various Buddhist doctrines in their own way. They might first consider our system, try it out and see how it works, and then they may change their minds. In any case, whatever systematizing is attempted, I advise those who would do this work to base it on the above six criteria.

Our work deals with the whole system of the three yantras; here we have only begun with an outline of the nine meditations and all the correspondences with the Mahayana and Vajrayana follow after. For this reason, no summary is made at the end of this chapter.

I most humbly say that this is not the only systematic way and surely there will be others who will do this

work quite as well, if not better, than I have tried to do here.

Then said the yogi: "Nine o'clock." The writer counted the newly covered pages in his notebook: Sixteen, this evening. And he thought: "Sixteen pages of scrawled hieroglyphics to decipher and to convert into another chapter...."

May it be for the increased mindfulness and consequent happiness of all who read it!

Chapter X

HOMAGE TO JETSUN MILAREPA; PRAJNAPARAMITA, THE MOTHER OF ALL THE BUDDHAS; AND TO BHADANTA NAGARJUNA

Part One

ALL THE MAHAYANA MEDITATIONS ARE SUBLIMATED BY SUNYATA

Autumn had come to Kalimpong; yellow leaves were falling from the trees and the golden October sun shone warmly down. On this day, however, some dark clouds had gathered, the dark clouds of war. Throughout the morning jet fighters had been screaming through the heavens. The skies of Kalimpong, usually so serene, had become reminiscent of crowded English air near some air force base.

The boys in the vihara, and no doubt most local inhabitants, run out excitedly to see these strangers, but the listener and writer could well do without such disturbances, which remind them much too vividly of the last world-wide madness which people call "World War II." At that time and during all other wars, greed, hate, and delusion are at their

strongest and most unrestrained. How much of the best in human culture was then destroyed, how many minds were perverted by hatred, corrupted by lust, or overwhelmed by insanity?

With such inward thoughts arising from the outward circumstances, the mind was turned towards meditative thoughts of our Teacher's fearlessness, as we approached Mr. Chen's Five Trees Hermitage. He had already announced that the subject would center about the prajnaparamita and its meditations. Could the contrast be greater? The insecure world boiling with the poisons and the tranquil perfect wisdom of crystal clarity. Would that more people learned this supreme way of disentanglement from the world, not wars but this medicine, antidote to all the poisons, this sublime perfection of wisdom.

A. Our Homage

"This is again threefold," said Mr. Chen.

"First, why do we honor Milarepa? His renunciation was complete, and besides this, he was accomplished in sunyata. He is a good example for us: both Hinayana and Mahayana combined in the practice and realization of one person.

Once he met two Buddhist scholars discussing sunyata. Neither of them had any true realization of the doctrines

they were arguing about. He listened to them for a while and then asked them, "Do you think that rock is sunyata?" He pointed out a massive boulder.

"No, no," they said, "a rock is a very hard thing."

Then Milarepa, by the power of his practice, made his body penetrate that stone. He went through it and came out the other side as though that rock were a pool of water. After that, Milarepa asked the scholars, "What about the sky, is that sunyata?"

"Yes, certainly, the sky is empty," they replied. But Milarepa flew upwards, and sat down in padmasana in the sky as though upon the hardest rock.

"You see," he said, "it is a good seat for me."

One of the two scholars was converted to Milarepa's teachings by this personal instruction, but the other scorned him, saying that he was only a magic-monger and not a teacher of reasonable truth. Milarepa said to the latter, "You are quite right; you should keep to your doctrine and practice it. Later, when you have some realization, come to see me again."

As this great yogi was accomplished in both sunyata meditation and the power to renounce, we honor him.

To the mother of all the Buddhas, Prajnaparamita, we

make our second obeisance. This is just the Dharma of sunyata personified and according to the exoteric tradition, there is no such being. However, since prajnaparamita is feminine in gender, because the Buddhas are produced by the Truth (that is, by the Dharma of perfect wisdom), so Prajnaparamita is like a mother to the Buddhas. In these ways, the outer teachings treat the perfection of wisdom. But in the Vajrayana, there are many descriptive texts for visualizing Prajnaparamita as a being, and here she is really regarded as the mother of the Buddhas. We must therefore offer her our praise and worship.

Third comes Bhadanta Nagarjuna, a great Buddhist philosopher very wise in the teachings of sunyata, who promoted the Vajrayana so well. His knowledge was not only theoretical, for he attained the Moonlight samadhi and, as you must know, the moon is a sign of bodhicitta (identified with sunyata).

B. What is the Distinction between Mahayana and Hinayana?

1. First come some negative explanations:

a. "Great" and "small" do not mean "inner" and "outer" in the sense of "inside" or "outside" the Buddhadharma. In China, scholars who criticize the Hinayana have usually maintained this, but I do not agree. The Hinayana teaches voidness and so cannot be called

"outer." Ordinary humans, on the other hand, are truly "outside" the Buddhadharma since most of them hold to worldly happiness. It is said, in some scripture well-known among the Chinese, that in India there were 95 "outsiders" (doctrines outside Buddhadharma) and one "inner outsider"—the Hinayana. However, I do not agree that the personal teaching of Sakyamuni is an "outsider's" doctrine.

b. The difference between Mahayana and Hinayana is not that between right and wrong. Mahayana is Buddhism, Hinayana is Buddhism; and, as I must repeat, the latter was taught by Gautama Buddha in person. Some foolish people who call themselves "followers of the Great Way" have even gone so far as to regard the Hinayana as an enemy. It is they, not the Hinayana, who are wrong, quite wrong.

c. The difference between Mahayana and Hinayana is not that between earlier and later teachings. Even though historically the Hinayana seems to come first, while the Mahayana may seem a development, taken from the point of view of the whole system, we can see that this is really not so. In any case, nowhere is it said that when the Mahayana is fully developed, then one may leave aside the Hinayana. The latter should be taken as a foundation for the former. For example, the foundation of a building remains to support the walls and roof and is not taken away when the building is complete; thus it is here. What would happen if

someone tried to remove the foundation after building the house? The answer to this question applies also in Buddhism.

d. These two vehicles are not the familiar and the remote. The Buddha's personal teaching of the Hinayana, of course, is very familiar. But the Mahayana doctrines are close to the truth of sunyata and so they also may be called "familiar." One cannot and should not distinguish them as near or far away. The reader should think for himself, "Which yana should I take first for study and practice?" That one is familiar to him, and the next, to which his practice of the first leads, is remote. This distinction, therefore, is between individual knowledge and practice.

2. Now we should give some positive explanations:

a. "Great" and "small" mean differentiation discerned on a basis of wisdom and merit. These two are compared by the Venerable Tsong-khapa to the feet of the Buddha, and neither one of them could be shorter than the other. In what sense is Mahayana great in wisdom? Mahayana wisdom is great because its teachings of sunyata are complete, whereas the Hinayana knows only a partial sunyata; therefore its wisdom is less.

A Mahayanist should know sunyata so well that he can penetrate to the void nature of all dharmas and so is able to use them in the conversion of sentient beings and for

their general good; therefore, his merit is great.

The follower of the Hinayana lays more stress on samatha, keeping the silas very seriously, so that often his merit may be insufficient to benefit all beings. For instance, on an occasion when evil must be used to convert beings, he would be unable to help them, adhering strictly to the rules of morality. Or again, a Bodhisattva following the Mahayana might well decide that it was for the good of five hundred to kill one, and he could do this, but a Hinayanist could never do such a thing. Hinayana merit, therefore, is small compared with that of the Great Way.

Tsong-khapa said in his great work on the Tantra that the difference between these two is only a matter of merit, but I cannot agree with him. The venerable teacher says that both in Hinayana and in the Mahayana the doctrine of sunyata has been taught, so that in this respect they are equal, but practitioners of the latter perform many good works for sentient beings and so acquire much merit: they are contrasted with the practitioners of the Hinayana who have not done so many meritorious deeds and have in consequence not enough merits to attain Buddhahood.

There are few points here for comment:

i. It is said in the Yogacarya Bhumi Sastra of Maitreya that "the wisdom of sunyata is a good source for the

expedient means proceeding from the bodhicitta." It is proof to say that if sunyata is recognized as complete, then merit is much increased, compared with the Hinayana where merit is less, since sunyata is incompletely understood.

So the nature of sunyata is the same, but the area which sunyata pervades, as well as the method and function deriving from sunyata are much greater in the Mahayana. While we must differ from Tsong-khapa regarding the depth of voidness to be experienced in the two vehicles, still we agree with his estimate of their merits.

ii. Tsong-khapa says that the Hinayanist has not done as many good deeds as the bodhisattva, so the merit of the former is smaller. Why has he not done so many good deeds? The great Dharma-master should admit that this is because his Hinayana wisdom is not sufficient for him to see the necessity of so much action. That this is true, we may see from certain situations requiring the exercise of evil as skillful means: the Hinayanist would not be able to do that, and the many, therefore, would not be saved. Suppose that a lady passionately implored the love of a Buddhist—a strict Hinayana follower could only give her a morally elevating discourse (which might or might not be accepted) but a bodhisattva who is already accomplished in sunyata and in Hinayana teaching might acquiesce to her demands, teaching and converting her in the process.

The writer here requested that Mr. Chen tell a story he had mentioned once before about the skillful means of a bodhisattva. Mr. Chen then recounted the following:

Once collecting alms a bodhisattva passed before a house. A girl came out to give him some food, and, seeing his noble appearance, fell in love with him. So strong was her passion that she immediately invited him to follow her into the house. The bodhisattva, through his power of penetrating the minds of others, knew her desire and did not consent, quietly going on his way. As he went he thought, "As it is now, she will just continue to lust after worldly pleasures and so go from bad to worse in the realms of samsara. Supposing I were to go back and do as she wishes, but at the same time convert her?" So he went back and had intercourse with her, living with her for some time. At first, she found great pleasure in sexual union but after a time the bodhisattva began to change his organ into a knife. The girl found that her former pleasure became painful, and the bodhisattva was able to preach to her on the unsatisfactory nature of all existence. Pleased at, and convinced by, his preaching, the girl renounced her household life and became a nun.

If the bodhisattva had only adopted Hinayana methods, then she could not have been converted as by these means. Only good people (who in any case will come to the Dharma sooner or later) can be saved in that way.

But it is necessary to look out for the others, the evil ones who are unable to help themselves and by their own unaided efforts cannot find salvation.

It depends on wisdom; if this is great, then there is much merit and no hindrance. So I have emphasized merit and wisdom: both great—Mahayana; both small—Hinayana.

b. The second positive reason: while in the Hinayana one does of course find alms giving, morality, and patience all stressed very much, still these are not present in the sense of paramita (See Ch. VI, B, 1, a. iv) because they are not understood with the complete sunyata of the Mahayana. For this reason the Hinayana is rightly so named.

c. The Lesser Vehicle follower aspires to liberate himself, to free himself from the sorrows. Only one person is considered; therefore, Hinayana is correctly so named.

What is great here? The Mahayanist tries to develop the great bodhicitta to benefit others. A bodhisattva should have such a function from sunyata as to take the five small poisons of human beings and transmute them into the Great Poisons of Buddhahood. Names such as Great Pride, Great Lust, Great Ignorance, etc., (and all are characteristic of Buddhahood) are written in the Manjusri Name and Significance of Reality Sutra and

are praised there by that bodhisattva. (This is explained in Appendix I, Part Two, A, 4.)

d. Through the "sublimation in sunyata" doctrine, the bodhisattva ascends to the Diamond Way, where Full Enlightenment in this life is possible. To do this, one requires a teaching praising great courage, and such is the Mahayana. But the Hinayana teaches only the small courage necessary for the attainment of arhatship. With this small courage, one is far from Full Enlightenment; this is useful only to carry one on to the Mahayana from which the final vehicle can be followed.

In making these distinctions, I have no bias, and no sectarianism between these yanas. What has been set forth here will be seen, if examined carefully, to be quite fair.

C. Mahayana Is not Negativism and the Six Paramitas Are not Merit-Accumulations for Going to Heaven

1. Even a scholar as famous as Takakusu treats the prajnaparamita philosophy as negativism—a common mistake. In China the San Lun School, which was based upon the Three Sastras (Madhyamika Sastra and Dvadasanikaya Sastra, both by Nagarjuna, and the Sata Sastra of Aryadeva), used these works just for the purpose of argument and the nature of their propositions were negative in form. They employed these sastras and

their contents just for argument but we have quite a different purpose; we shall use them as the bases of meditational practice.

The eight negative conditions formulated by Nagarjuna are excellent as a means of investigating the truth, and they are also good principles for refuting outsiders and converting them to Saddharma. Besides this, they have a practical value which directly concerns us—they are good formulas for samapatti upon the truth when, after continual negation, one gains the position of consequence and positive truth appears naturally. So from this point, their value is very definitely positive, not negative, and it is quite wrong to regard them as only the latter. Despite this, ancient and modern scholars have all treated these statements as negativism, not giving any meditations upon them, only theories. So tonight we shall give some meditations not to be found in any book.

Prajnaparamita itself should not be confused with the San Lun School which existed only to study this corpus of texts and to engage in dialectic battles, but not as a practical school with methods of meditation. Contrast this with Bhadanta Nagarjuna, who not only used his philosophy to debate with outsiders, but also applied it to meditate on truth, and he was fully accomplished in sunyata realization.

As a complete contrast to Nagarjuna, we may cite the

example of Xuan Zang: although he was deeply learned in the Yogacara School and of course knew of its meditations, still he did not practice them and had no realization of them. Just after translating Prajnaparamita he died (but from this work, of course, obtained some blessings).

From all this we may see that sunyavada is a positive philosophy, not merely a negative dialectic, when it is actually practiced in meditation.

2. When merits are always accompanied by realization of sunyata, they become very great; they are, in fact, then transcendent merits. Accompanied by sunyata, merits do not produce results in the worldly heavens but produce fruits for the great Bodhi path leading to nirvana.

Nowadays there are many good persons who do not understand this. They perform actions according to the first three paramitas, but if they do not act according to meditation on sunyata, then their merit will only carry them into a higher state in samsara. They may think that they are bodhisattvas but really they are not; they are just the same as common men who do something good to get to heaven.

To give an example: in two almsgivings of the same quality and quantity, the merit of a donor with the force of sunyata meditations to accompany his actions will

accumulate to aid him onwards to nirvana. The other, who lacks this, must go to heaven for his deeds. Whether one will get rebirth in heavenly states or attain nirvana is entirely according to one's knowledge and meditation of sunyata.

3. The four boundless minds have been left aside so far, as they belong to mathematical, not to philosophic, boundlessness. In the Hinayana, it is admitted that they are meditations for heaven, not even for arhathood. In their practice, there is still a subject (one who practices) and an object (the person toward whom one practices), and the good deeds one does (the friendliness, compassion, etc. cultivated), and all this leads to heavenly attainment.

With the realization of sunyata it is quite different. The subject is void, the object is void, and so too are all the deeds done; consequently, the merits are not for heavenly fruit. Such is Mahayana practice of these boundless minds.

D. The Practical Methods of Mahayana Sunyata Meditations

I have arranged these into four classes:

1. Meditations of sunyata—here there are four methods.

a. First meditation: To meditate according to the four

phrases found in the Mahaparinirvana Sutra:

"Not born from a self,
Not born from another.
Not born from both,
Not born without a cause."

When the practitioner has attained a good posture and achieved some firm attainment in samatha, he should then think of these four phrases. The last one is very important, but one should only practice it after having inquired into the first three. From inquiry into them, one will not get any answer (though wrong views will be successively cut down), but at the fourth stage one will realize sunyata, which is not only negative but will be manifested from the gathering of many conditions.

b. Second meditation: Meditation on the eight negatives. These are:

No production (utpada), no extinction (nirodha);
No annihilation (uccheda), no permanence (nitya);
No unity (ekartha), no diversity (anartha); and
No coming (agama), no departure (niragama).

Here we should distinguish what is the purpose of these opposite arguments. In the first two, we find the nature of nirvana clearly defined. Is this not enough? Why should we proceed to the other pairs?

First, we should confirm the meaning of nirvana; that is: "nir" means "no production," and "vana" is "no extinction." How then do we come to the second pair? Some persons agree with the first two statements but hold a wrong view either of the extreme of annihilation or of permanence. For them, this second statement has been formulated to point out the errors of these extremes. Particularly strong is the wrong view of permanence, but if something exists which is permanent now, then in the past also it must have been stable, for one cannot have impermanent permanence. But if we examine closely all our knowledge, we do not find any support for permanence— all, in fact, is impermanent. This second pair, besides refuting these extreme views, is also useful for the attainment of the nature of conditions in sunyata.

Why, then, "no unity, no diversity"? This is because some persons have the idea of monism, that from a One First Cause, all the many things have their source. But the many things with which we are acquainted in samsara are continually changing, so how can their origin remain unchanging? Is it possible to have a relationship of an unchanging One First Cause and the ten thousand changing things? This pair is used to show the inconsistency and untenability of such a position, thereby refuting the non-Buddhists who hold it.

Why does one next come to the statement "no coming, no going"? Some persons do not like to formulate their

religion philosophically; they only have blind faith in a Creator God. We have come from him, and, so they say, if we believe in him we will go back to him. To save those holding this false view and to correct their blind faith, one should use this pair of opposites.

But all this is for conversion and debate, as indeed it was used by the scholars of the San Lun School. Of course it is good for these purposes, but what is its possible application for our meditations? The answer to this question is not to be found in any ancient book, but in my opinion it is like this:

For the first two: If one meditates on these (after, of course, completing the preparations given in the previous chapters), then one will get some sign of unabiding nirvana. If this is an extinction, there can be no production of a sign. But then one who has realized this nirvana comes to some function of salvation, and then it cannot be called "no production." So this pair of opposites is identified in unabiding nirvana.

Regarding the second pair: If one meditates on this, one will gain some practical knowledge of the nature of causation. If causes do not accumulate, then nothing can be produced, and then there is annihilation; but if causes are collected together, then some function will occur from their interaction, and then there is permanence (continuity of function). Function according to conditions is changeable, but according to the laws of

cause and effect we cannot call it "annihilation."

On the third pair: When we meditate on this and get some attainment we shall know how to abide in the same entity with all sentient beings. Then it is possible to develop the great compassion of the same entity (See Ch. X, Part Two, 5 and Ch. V, C, 5) which arises without reference to specific conditions. Too many scholars studying sunyata doctrines neglect compassion, so one should practice this meditation to see that others are not the same as one in conditions, yet are not different from one in entity. In this meditation, one recognizes the same entity but at the same time sees that "you" are "you" and "I" am "I."

"But," said the yogi with real compassion, "one recognizes this same entity but so many others do not—one feels great pity for them."

As for the fourth pair: This is to gain an insight into simultaneity. If one meditates on this pair, then one gains freedom from the limitations of time, for we must know that all the three times are the same entity in sunyata. Truth is to be found in a fourth dimension beyond space and time, and if we would know it, we must free ourselves from their limitations. Time, after all, is quite relative—today is the yesterday of tomorrow, and is also the tomorrow of yesterday. In sunyata meditation, the three times all become the same and besides knowing well the present, one may easily have

foresight into the future, or cause the events of the distant past to be remembered in the present—as Lord Buddha often did. For such a one there is no limit; he can make the future into the past and the past into the future, and many wonderful supernormal powers occur.

These are the possibilities for our own meditation but nobody has given instructions like these before. One might well ask: "Why?" To me it is very surprising! There have been so many "bodhisattvas" but they have not set forth such meditations.

Mr. Chen laughed at this strange circumstance and then repeated:

Surprising, yes! And difficult to understand. There was, as we have mentioned, the sutra and sastra study school for the prajnaparamita but not one school devoted to its practice. Such a state of affairs is very extraordinary and I am sorry to have to report that it is so. Therefore, we must set up such meditations for the real practitioners who wish to follow the Way.

c. Third meditation. The four voidnesses are listed in the diagram in Chapter IX, and regarding these the first meditation is on the sunyata of self, the second on the sunyata of others, while the third concerns the sunyata of non-dharma and the fourth meditation is on the sunyata of dharmalaksana.

While there are many classifications of sunyata, some present it from too many aspects which may be confusing to the neophyte while others give it under one or two headings, useful only for the wise: this classification of sunyata has neither too many nor too few aspects and fits well into our scheme of the three-yanas-in-one.

To explain this further: First, one investigates oneself and cannot find there any abiding entity—one is void of self in both body and mind. For the next meditation, one looks into what is other than "myself." This refers to other people, all of whom are seen after examination to be devoid of self. One looks at people with whom one has widely differing relationships and notices that whether it is one's wife who is beloved or one's enemy who is hated—all are sunyata in their nature.

Non-dharma voidness, upon which one next meditates, includes many spiritual events occurring during meditation, such as the appearance of a light or the hearing of a voice. Even such insubstantial things as these, together with time, direction and other non-material dharmas—all these are found to be sunyata.

Finally, the fourth meditation, on dharma-form, applies to all the material dharmas—form, color, and so on—these, too, are all void in their nature. Under these four aspects every phenomenon has been included and,

with practice, their void nature can be known, but we must beware of the mistake of thinking of them simply as nothing.

d. Fourth meditation. The last method is the meditation on the mind in the three times, for neither in the past, nor in the present, nor in the future is the mind attainable. This meditation is given according to the Diamond Sutra.

These four meditations are on the nature of sunyata but not on its conditions, so now we come to a consideration of these:

2. Meditations on the Dependent Conditions of Sunyata

a. Fifth meditation. This is according to the translation of the Diamond Sutra made by Kumarajiva (one of the six translations of this sutra into Chinese and probably the most well-used and popular). Six similes are given which illustrate our point; while in other translations more than six occur, still these seem to be quite sufficient. One should think about all these six things as manifestations of sunyata and neither regard them as nothing, nor as "things" possessed of self or essential nature. These are suitable for neophytes to practice, and they are easy to meditate upon either after the completion of the Hinayana practices, or to be used alongside them.

(The following are from the Diamond Sutra, translated by E. Conze.)

"So should one view what is conditioned:

"As a dream": There is nothing one can hold to when one awakens after a dream, but still one may remember some of its details. The voidness of its nature is the inability to grasp anything therein; and the fullness of its conditions is having such conditions gathered which produced that particular dream.

"As an illusion": A magician produces some phenomena which to ordinary people, not knowing his methods, may seem to be real; this is the fullness of conditions. If you examine carefully what he is doing, unreal—this is the voidness of their nature.

"As a bubble": Outside, it is round as a ball, but inside quite empty. The outer appearance is the fullness of conditions and the inside the voidness of nature. In the Vajrayana, this particular method is further developed in meditations on the body as a bubble.

"As a shadow": Our shadows never leave us and we can see them quite plainly but cannot ever catch them. Seeing that they have happened is their fullness of conditions while being unable to catch them is their voidness. Reflections in a mirror are very similar to this example.

"As dew": Dew is like a bubble, quickly comes and quickly gone. When it has happened, it is clear and wet, but when it dries, there is nothing remaining. Even when we see cleanness and wetness, its fullness of conditions, these contain within them the possibility of drying—and this is its void nature. This is a good example for impermanence related to sunyata.

("As Lightning" is the sixth simile; but the original text does not contain a paragraph here on this.)

b. Sixth meditation: Meditations according to the Ten Mystic Gates of Hua Yan. These meditations are suited to skilled practitioners and are not for new students; only the former can gain through them the understanding of mystic causation. They have been established by the Venerable Du Shun, a great enlightened monk and an emanation of Manjusri. We will talk about his teachings in the next chapter.

These meditations upon mystic causation, if practiced to attainment level, are productive of many supernormal powers. Why was it that the Buddha possessed such ability with these? Because no subtle fetters remained to block their development as he attained to the full length, depth, and breadth of sunyata and all mystic conditions had fully gathered in him.

In order that the reader might at this stage understand a little of what is meant by this term, Mr.

Chen demonstrated two instances. He said, "Through the eye of a needle the greatest mountain may be seen complete with all its snows and rocks," and then holding up one finger, he emphasized, "and this is the height of the highest of peaks!" Then he spoke a little on the famous Buddhist simile of Mount Meru and the grain of mustard seed. That little seed contains neither more nor less sunyata within it than the whole of the highest mountain at the center of the Buddhist cosmos; that peak contains all voidness and in it all the Dharma-nature is to be found.

Upon another occasion, the yogi related the words of an ancient Dharma master who answered the question of a Confucian scholar and governor of that province, puzzled about the same enigma of the mustard grain and Mount Meru, in this way: "You have studied and remembered so many books all of which could not be stored in one room, but you have managed to store them all in your small skull. How?"

3. Meditations on the Karma of Great Compassion Coming out of Sunyata

a. Seventh meditation. Following from one's sunyata meditations, meditate upon the victorious significance of the bodhicitta. We know three kinds of bodhi-heart, the first two of which are also possessed by the

Hinayana; they are the bodhicitta of will and that of conduct. The third one is found only in the Mahayana and is described as sunyata which is the source of the bodhicitta. From the entity of the sunyata, we know the nature of the Dharmakaya; we know that every person has the same Dharmakaya. As a result of our realization, we are, so to speak, joined into the same body with all sentient beings. From this Dharmakaya, no one may be excluded, not even wicked persons. From this realization arises the great compassion unconditioned by thoughts of individuals.

This compassion is a very important condition for the first three paramitas, and if one has not experienced it, these perfections cannot be completed. For what reason should I give alms? From compassion based upon the Dharmakaya. Why should I maintain a pure morality? Realization of this same Dharmakaya. Under all circumstances, why should I be patient? All beings share this same Dharmakaya, and knowing this one can have nothing but compassion for them.

The Bible has a passage illustrating my meaning rather well (although they do not know the Dharma-body and refer here to flesh):

"But now are they many members, yet but one body. And the eye cannot say to the hand, I have no need of thee; again, nor again the head to the feet, I have no need of you." (1 Corinthians 12:20-21)

The body spoken of here is one of flesh, but we are talking of the Dharmakaya in the sunyata sense. This example is just for ease of understanding and does not illustrate exactly the same thing.

If one meditates thus, the bodhicitta will increase and one will do everything with patience.

b. Eighth Meditation: To meditate on the three wheels of every action (trimandala) according to the sunyata doctrine.

The example often given was then quoted by Mr. Chen:

When giving alms, the subject, the object, and the thing given, each of these three "wheels," should be seen as void. That is to say, no giver is anywhere perceived (as we have meditated upon sunyata of the self), no one is seen who receives the alms (since we have meditated on the sunyata of dharmalaksana), and no essential nature is seen in the object given.

These same three wheels are applicable to all the paramitas, and indeed they are not fully perfected unless this trimandala applies to them quite naturally. They should also be applied to every action in life, not only while one is seated in meditation. One should meditate upon everything in this way until this becomes a habitual tendency of the mind. Supposing that after

meditation one intends to take lunch: the "I" that is going to eat is void, the food to be eaten is also void, and the method of taking it is also void; all three are sunyata. It may be easy to remember this method if one thinks of the three as parts of speech, that is, subject, object, and verb; giver, receiver, giving; eater, food, eating; etc.

The cultivation of this aspect of sunyata is quite necessary for the complete fulfilment of the first three paramitas and, as I have warned before, without the wisdom to perceive this, one only accumulates merits to go to the heavens. If there is any thought of "my merit" or "the good of others," then this indicates that one has no proper attainment in sunyata, for a real sage has no such ideas.

4. Meditations on Breathing and Sunyata

Two different methods may be given:

a. Ninth meditation: breathing with the action of the bodhicitta. When breathing out, one distributes all one's merits to others; while on the in-breath, all evil, painful things are drawn into the body and the force of them is used to destroy the concept of self within. This is a good practice to gather both merit and wisdom.

b. Tenth meditation: Breathe out—do not think of any dharma. Breathe in—do not think of any skandha.

Outside no self; inside no self. The breath itself is sunyata; it is mind, it is wisdom; at this stage do not make any distinction; all should be identified. When one attains to stopping of the inner energy, then one should no longer think about "in" and "out," just carry on the sunyata meditation, concentrating undistractedly upon it.

The ten meditations, on the four classes into which we have divided the practical method, are now finished.

"And here," said Mr. Chen, consulting his watch and flicking over the many more pages of his notebook covered with closely written characters, "also we shall have to finish. If we try to complete the chapter tonight, you will still be writing at twelve o'clock. This chapter should be divided into two parts, of which this is the first."

We stepped out in to a starlit night. A thousand diamonds shone down upon us and the Ganges of the sky wound its luminous way from one horizon to the other. All was very vast, empty, and silent, a sight appropriate to our subject—may it long continue as peaceful.

Part Two

SUPPLEMENTARY DETAILS OF THE SUNYATA MEDITATIONS

Before meeting our Yogi at the "Five Leguminous Tree Hermitage" the listener had been manifesting considerable Buddhist activity in Kalimpong while the writer had been sitting quietly inspired by reading the late Venerable Xu Yun's "Song of the Skin Bag," just published in a Buddhist magazine.

Upon arrival at the Hermitage, both were ready to hear Mr. Chen's words. He spoke as follows:

A. Commentary

Already we have talked upon four practical sections of the sunyata meditations. Now we come to some supplementary details of the nature of a commentary on the above.

1. All the meditations we have spoken of belong to the meditations classified as Utterly Beyond the World (see Ch. III, C, 2, c).
2. We should know with regard to our definition of Buddhist meditation (Ch. III, Conclusion): "... and transform it from being abstract perception into a concrete inner realization whereby liberation from sorrows and false views (and the) embodiment of

nirvana are attained." What was said there all applies to these sunyata meditations in the Mahayana.

The sunyata doctrines were mistaken as abstract principles and taken as useful only for refutation of non-Buddhists; meditation was not practiced to make them into a concrete realization. But the reader has the chance to do this, as these meditations have now been constructed for him. Our readers, however, must pay attention: it is very important to understand the phrase in our definitions concerning "abstract made concrete," and to make this process clearer we shall talk about it here at some length. (See this Part, 5.)

The final phrase also requires a word or two: How is the embodiment of nirvana attained? Nirvana is the entity of sunyata and one who realizes this attains to nirvana.

3. The four "boundless minds" are processed through the sunyata meditations and converted from infinity in a mathematical sense to a true philosophic boundlessness. By way of this processing, they become identified with the Dharmadhatu, which is endless, since it is without space limitations. To convert them in this way, they must be associated with the practice of the first three paramitas and the functioning of the bodhicitta.

4. All the sunyata meditations outlined here correspond with the nine Hinayana meditations of the last two chapters. How? In this way:

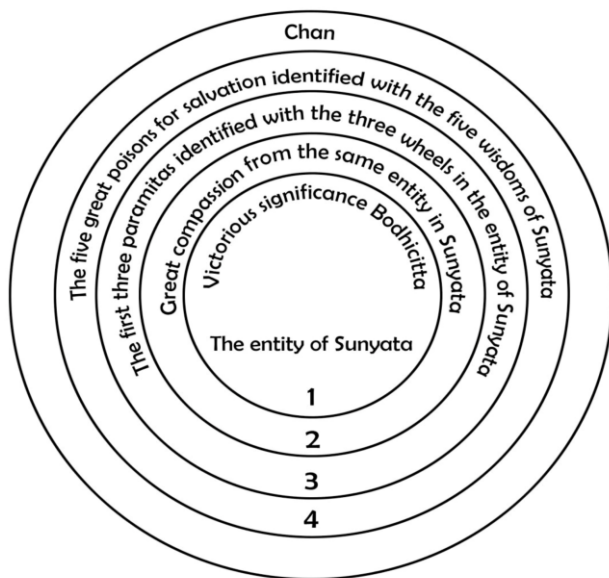
Correspondence of Hinayana and Mahayana Meditations

1. The "four unborns" correspond to "all dharmas without self" (9);
2. The "eight negatives" correspond to "discrimination of elements" (4);
3. The "four voidnesses" correspond to "all dharmas without self" (9);
4. The "unattainability of mind in the three times" corresponds to "mind is impermanent" (8);
5. The "six similes of the Diamond Sutra" correspond to "dependent origination" (3), "all feelings are painful" (7), and "the body is impure" (1, 6);
6. The "ten mystic gates of sunyata according to the Hua Yan School" corresponds to "the twelve nidanas of dependent origination" (3);
7. The "victorious bodhicitta" corresponds to "the merciful mind" (2);
8. The "three wheels of sunyata" corresponds to "all dharmas without self" (9);
- 9, 10. "Breathing with sunyata" corresponds to breathing as taught in the Hinayana (5).

(For easy reference, the ten sunyata meditations, numbered, are shown above with their corresponding Hinayana meditations numbered one to nine.)

5. Here we should explain our diagram. This one is explained by the simile of a stone thrown into a calm

pond. The waves resulting from such an action are then explained as follows:



a. First Circle. From the entity of sunyata arises the victorious significance of bodhicitta. Why does this come first? Because the victorious significance is sunyata itself; hence in the diagram these two are shown within the same circle. Why bodhicitta? Because sunyata is the nature of the Dharmakaya and this is the entity of all sentient beings (including the practitioner himself) and upon this relation of identity arises the bodhicitta without other worldly conditions. This is the first becoming of sunyata.

Sometimes when one's meditation is inspired by the Dharmakaya, then one may even weep; this comes

neither from sympathy nor from pain but from this kind of bodhicitta in sunyata. After Full Enlightenment, the Buddha himself recognized that every sentient being occupied the Dharmakaya, but their minds not being in this sunyata meditation, they failed to recognize this fact. So there emerges from the bodhicitta a great compassion for them. All this is within the first ring-wave of sunyata.

b. Second Circle. From the bodhicitta as source and with the realization of sunyata comes out a wave, a wave of the great compassion of the same entity. This compassion is only great and only produced in those who attain to sunyata; otherwise it is only the merciful mind with reference to specific beings. The attainment represented by this circle may be held while in sitting practice, but not when one is going about one's activities. This is the second becoming of sunyata.

c. Third Circle. Acting out in one's life the first three paramitas in perfect relation to the three wheels of sunyata is possible for the nirmanakaya Buddhas alone. But the bodhisattva, who must do everything for beings, indeed should practice over a very long time. Hence the bodhisattva takes a very long time to reach the final attainment. Even a wisdom-being good at meditation practice, and already upon the third and fourth stages (bhumis—see end of chapter) must do everything for everyone well—accompanied by patience, and from so much activity, naturally, many obstructions are

produced. This will continue to be his position until the eighth stage is reached, when a bodhisattva gains the patience of the unborn sunyata and may then do all these things easily. The new bodhisattva is one in name only, or rather in great good will and determination only, even though he has bodhicitta. Bodhisattvas who are nowhere near the eighth stage, indeed not yet attained to the first, are too inexperienced to accommodate the "three wheels" closely with the three paramitas. Their meditation force is not strong enough, and this makes the wisdom-beings' faring a long one, very long.

While recounting this aspect of bodhisattvas' progress, Mr. Chen wept, evidently recalling this not merely as facts learned from books, but from his own experience. "We come, then," he said, "to the fourth circle."

d. Fourth Circle. In this, the foundations of salvation are enlarged and the five poisons are used, well-accompanied by the five wisdoms (see also "vajra" diagram). One who seeks the functions of Full Enlightenment must take a progressive way and come to the Vajrayana. The time taken to achieve perfection is lessened and the way of salvation, to final success, is shortened.

Knowing the above progressions of sunyata and practicing them, there can no longer be any sense of "abstract." From successful practice will come a

"concrete realization."

6. If one recognizes all these meditations very well; that is, if one only gets some knowledge, some good right view, even apart from accomplishment, then just this alone is a very rare thing, very precious.

But one must hold these teachings in the mind so that the balancing forces of mercy and wisdom are identified. Most people are one-sided: if they lack wisdom, they may be merciful; whereas the wise may be weak in compassion. In our meditations on the bodhicitta good nature or compassion is balanced with the clever or wise aspect.

Elizabeth Wordsworth has a little poem to illustrate our point.

The writer here disentangled the following lines of this English jingle from amid the complexities of a page of Mr. Chen's notebook packed with Chinese characters:

"If all the good people were clever,
And all the clever people were good,
The world would be nicer than ever
We thought that it possibly could.
But somehow 'tis seldom or never,
The two hit it off as they should;
The good are so harsh to the clever,

The clever so rude to the good!"

It shows, in a worldly sense, that the good and the wise tendencies in man are not properly balanced. Through the meditations described here a little recognition of both these ideas will be gained and thus they may be harmonized.

In Tibet, there is a warning about these two things: one is told on the one hand to hold the highest idea (or the sublime theory), while the other is to hold to the widest good (or ample bodhisattva practice), and to have either without the other means that they have not been identified.

Here is a good story on this point, and the yogi proceeded to relate:

In the Yellow Sect (Gelugpa), there is always much emphasis placed on the acquisition of merits by the doing of many good works. Once there lived a bhiksu following the tradition of this school who had done very many good deeds and had practiced for a long time the ritual of Avalokitesvara Mahasattva, but in spite of all his labors, he had not realized sunyata. It is said in the very instructions which he so diligently practiced that as the rituals and meditation are interconnected, so, by the performance of one side, the other would be realized. Still with so many merits accumulated, he had not yet any realization. One day he was printing the sutra of

Avalokitesvara, when suddenly he made a vow:

"If what the books say about merits is true, then when I throw up this printing block, may it stay up above my head! If the truth is otherwise, may it fall down." So he threw the carved block up into the air and immediately there appeared the great bodhisattva Manjusri who reverently received the block into both his hands. The bodhisattva then addressed the good bhiksu, saying, "I never left aside merits in my wisdom. I was never parted from them. Go on, you should go on!" At that moment the bhiksu attained to realization of sunyata.

This is a good story for us, and shows us that Avalokitesvara, the great bodhisattva of compassion, was never parted from wisdom, while Manjusri, the mahasattva of wisdom, never left aside merits.

Some person may ask me, "I have not yet been able to identify these two principles, so which way—that of wisdom or that of compassion—should I practice first?" I should answer in this way: if you have wisdom enough, just follow the course of meditations found in this book. If your wisdom is not sufficient yet to recognize these meditations as the right way, then first engage in the performance of many good deeds for the accumulation of merits, after which you will get a great increase of understanding.

B. Daily Meditations for Both Hermit and Ordinary Meditator

1. Firstly, for the full-time practitioner of meditation, I have organized the hermit's practice-times with meditations in the following order:

Early morning practice—2 sittings

- (1) Breathing with the action of the bodhicitta (9)
- (2) Breathing on no dharma, no skandha (10)

Before noon—3 sittings

- (3) The four unborns (1)
- (4) Karma of great compassion (7)
- (5) Eight negatives (2)

Afternoon—3 sittings

- (6) The four voidnesses (3)
- (7) Three wheels (8)
- (8) Ten mystic gates of Hua Yan (6)

Night—2 sittings

- (9) Unattainability of mind in three times (4)
- (10) Six similes of the Diamond Sutra (5)

Thus all the sunyata meditations are arranged within one day of the meditator's practice. Notice that it ends with meditation on the simile of the dream. The meditator should hold on to this until he enters a dream state and recognize it, even while he is dreaming, as sunyata.

These meditations are specially balanced to include both meditations on the sunyata of nature (voidness) and on the sunyata of condition (fullness).

The scheme outlined here is for the person in whom the tendencies for wisdom and compassion are more or less balanced, but it should be adapted in the case of those having one-sided characters. Thus, if a person has more wisdom than mercy, let him replace the four unborns (1) and the unattainability of mind (4) by greater emphasis on the karma of great compassion (7) and the three wheels (8). In one who is opposite in nature, having more compassion than wisdom, he should not meditate on the three wheels (8) and concentrate more upon the four voidnesses (3). Thus should be the hermit's practice.

2. If we consider the ordinary person with no time to spare for hermit life, how should he be advised? First, he should get up a little earlier than most people, at least half an hour (and preferably more) before others wake up or he will be disturbed by them. He should close his room as though it were a hermitage and instruct his family that he is not to be disturbed by them for any reason whatsoever. They should not even knock on his door and in any case be careful to keep quiet. First then, he should make some offering to the Buddha such as the traditional candle, incense, and flowers, and then kneel down and humbly worship the Enlightened One three times; after that, he should recite the following

confession and entreaty:

And our yogi wept as he recited this to us:

"I am sincerely sorry. I am just like a deer with many wounds from a hunter; such are my many unskillful deeds. Please keep me, O Exalted One, safe from the beasts of prey of greed, hatred and delusion for at least a half-hour."

"During the day, I am like a dog forever biting upon a dry bone and getting nothing but the blood of my own lips. I ought not to live in this way but I have no choice as there are others in the family to support. So many of my hours are as the dog's concern with the dry bone—wasted—but my time now is of real benefit. Please help me and protect me so that I may be able to renounce this fully."

Very earnestly, he should continue:

"I am like a little maggot in a cesspool, for all day long I do nothing but pursue excrement: my time is given over only to the gain of worldly wealth. Please help me to receive some spiritual food so that my meditation may progress to the attainment of enlightenment."

After his puja, which should establish him in a good state of mind for meditation, he must sit in the position as we have described before (see Ch. II, A, 4). A short

time with earnest meditation and concentrated endeavor is much better than a lifetime spent as a hermit in name only, that is, lacking proper conduct.

As regards this lesson, the ordinary person should take these meditations in rotation, maintaining the same sequence as we have given here. Before commencing each meditation, one of the breath-and-sunyata practices should be practiced for a few minutes to gain a deep samatha. As there are two of these meditations, they may be used as preliminaries on alternate days. Thus there will be a complete cycle of these meditations every eight days.

C. Why Do We Say that Mahayana Meditations are Sublimated by Sunyata?

This is because if the wisdom of sunyata can be attained, one will get the realization of Buddhahood. Even if we cannot meditate on sunyata, we may gain some intellectual understanding of Full Enlightenment and still recognize what is to be sublimated. In this sublimation process, the Buddha-nature will get rid of the five illnesses or errors.

1. Five negative errors corrected:

a. One will completely get rid of the lowest mind, for once one knows the Buddha-nature then one occupies it oneself.

b. One also gets rid of the proud mind towards those of lower caste, class, or occupation. Such people also have the Buddha-nature, so what distinction can one make?

c. All vacant maya-like volitions, which mistake the false for the real, will be given up when one knows that every person possesses the Buddha-nature.

d. One will not say anything bad concerning the Dharma or deity. No abuse can come from your lips once you have known the Buddha-nature.

e. You will not hold to a "self" of any description once the Buddha-nature is realized, since it is non-self.

2. Furthermore, from these meditations there are five positive virtues to be gained:

a. Right diligence. Some persons, although they are diligent, make effort only for self-centered aims and objects. While one's diligence is of this kind, one will not get to the goal for a very long time. If it is right diligent practice for the Buddha-nature and therefore Dharma-centered, then neither time nor energy is wasted. Perfect diligence is possessed by one who knows the Buddha-nature.

Sadly, even most Buddhists do not recognize the Buddha-nature and only do good things for the benefit of what they mistakenly believe to be a "self." As this is

so, their goal can only be the heavens.

b. Right reverence to the Three Gems. An ordinary person worships a God or gods just for his own advantage, or else to benefit what he thinks of as belonging to "himself" (family, etc.) However, one should not blindly worship gods for selfish motives, but rather know the Buddha-nature; when this is accomplished, then one will obtain from it an incomparable blessing of power into which no self or selfishness enters.

c. If the Buddha-nature is recognized, then one knows also prajnaparamita. This is the opposite way around to our meditation on the perfection of wisdom.

d. One will attain some mundane wisdom. That is, wisdom connected with the world but not of the world—wisdom of the conditions of sunyata (fullness), not of the nature of sunyata (voidness).

e. One will generate a great merciful mind. That is, the compassion of the same entity naturally arises when the Buddha-nature is known.

3. Further, we should understand our progress in a systematic way and with the help of the diagram in the Chapter IX.

From the purification of the Hinayana in the position of

cause, one passes through the Mahayana meditations in the position of course, where insight into the Buddha-nature is obtained, to come finally to the ultimate position of consequence in Vajrayana, Buddhahood. This is the whole system of Enlightenment. Now we are at the second stage, and the second stage and the third will come in our chapters on the Vajrayana.

We have this diagram, therefore, (see Ch. IX) where the correspondences of these yantras are explained. The relation of the four mindfulnesses is like this:

Mindfulness of the body: Through sunyata sublimation becomes the Buddha's body with the impurities of the former transmuted into the purity of unabiding nirvana.

Mindfulness of feelings: Through sublimation, the painful feelings are transmuted into the pleasure of unabiding nirvana.

Mindfulness of mind: its impermanence is sublimated by sunyata experience to the permanence of the Dharmakaya.

Mindfulness of dharmas: "All dharmas have no-self" is transmuted into the Great Self of nirvana; through sublimation, they become the karmas of the great mercy performed through the bodhicitta.

("Great Self" here is not the conception similarly named

and found among the Vedanta Hindus. In the case of the latter, the process of sublimation in the fires of the sunyata meditations is absent. Only after penetrating the nature of voidness is one entitled to speak of the "Great Self" of nirvana.)

Bhante Sangharakshita added: "After all, 'self' is a word, and all words are relative. Buddhists, therefore, should not be afraid of this word."

These changes all depend upon the Buddha-nature of sunyata, which is like a great furnace, and out of the fire of wisdom are born these sublimated elements of Mahayana realization.

Bhante interjected between Mr. Chen's words that this was the true alchemy, for the results of which so many fruitlessly sought in so many wrong directions.

D. How to Transmute These into Vajrayana Meditations in the Position of Consequence

Again, we refer the reader to the diagram of the four mindfulnesses.

1. The Body is Impurity. This process continues through the stages of the Hinayana where it is considered from the point of view of impurity, death, the corpse meditations, etc., to gain detachment from it, and

through the attainment of dhyanas performed upon these objects, to gain a purified meditative body. Next one proceeds to the Mahayana body. Through its sublimation in sunyata meditations, it has become a cause of the Dharmakaya: one has then come to the Vajrayana. The Tantras give expedient methods in the consequence position of Sambhoga Buddhahood.

One of these is in the Japanese Tantra where five signs of a Buddha-body are taught (See Ch. XII, F) and one practices meditation on them visualizing one's transmuted sunyata body as possessing these five. It is the experience of Buddha himself. The visualized Buddha is in the position of consequence, so that when one really succeeds in meditation, one becomes this Buddha. This process is found only in the Vajrayana, and in the initiations (abhiseka) necessary before the meditations of this vehicle may be practiced, one is told these secrets in the position of consequence. Such secrets are only the Buddha's treasure, and I stress that there are only a few who can understand; they are exclusive, and for very few persons.

In the anuttara yoga of Tibet there are not only five signs of a Buddha visualized in the heart, but also a thorough practice with all parts of the body. The growing and perfecting stages of anuttara yoga are all performed on visualizations of the body. In the lower tantras there are only five signs, and these, though important, are not enough. Anuttara yoga goes into great

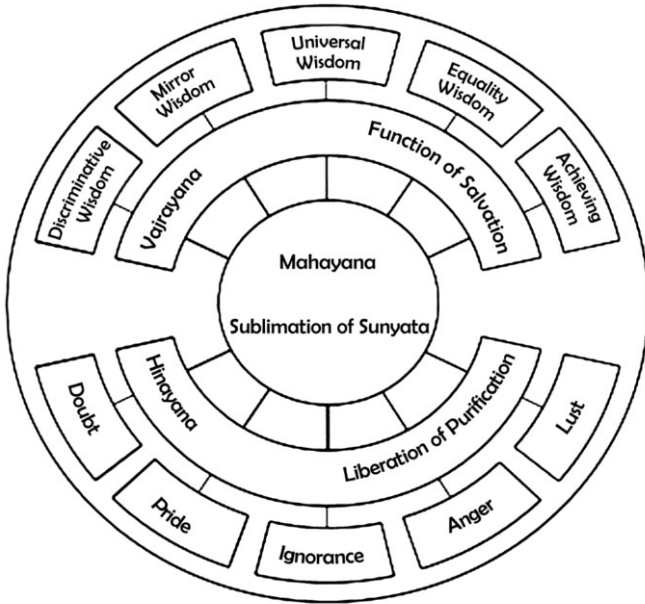
detail, so that sunyata is realized in every part of the body. All parts of the body have meditations upon them: the eyeball, for instance, is sunyata, and even inside one tiny body-hair, the void nature is to be clearly seen. Sunyata is the Buddha-nature, so if anything remains in which sunyata is not seen, then one has not the Buddha-body.

Then with great emphasis, Mr. Chen said:

If one has not passed through the sublimation-stage of sunyata meditations in the Mahayana, then Vajrayana visualizations become just like magic of delusory nature, and certainly one does not possess that which is quite devoid of delusion, a Buddha-body.

The process with the other three meditations is similar and the remarks made on the body's successive transmutations apply also to them. As we will have a chance to talk about them in the Vajrayana chapters, there is no need to dwell upon them here.

E. About the Five Poisons



1. Now we have come to the Vajra diagram. The poison of lust is treated with meditations designed to show its impurity. After this cure, one does not lust again, but in turn treats this purification to the meditation process through sunyata so that one comes to know that in its nature, the poison of lust is also void. The selfish poison of lust is fundamentally negated in the purification process, but the "unselfish poison" in sunyata may be used positively as a function of salvation for those still affected by the selfish poison of lust.

This particular poison corresponds to one wisdom of Buddhahood—the mirror-like wisdom. One's body is like a reflection in a mirror. Every mirror will reflect a face or body whether it is beautiful or ugly. Beauty,

purity, and their opposites are all seen as sunyata with this mirror-like wisdom, which reflects their true nature. As far as the nature is concerned, all forms are both pure and void. Though they may appear to the discriminating mind (which has not yet realized sunyata) as wrathful or beautiful; to one who knows sunyata, no such notions remain: only the mirror-like wisdom appears.

In brief, in the Vajrayana, where the function of salvation is stressed, the Great Poison of lust united with the Dharmakaya has some connecting function to save persons full of common lust.

The four other poisons follow this same pattern of sublimations followed by functions, and the details need not be repeated here. (For definitions of the Great Poisons of Buddhahood, see Appendix I, Part Two, A, 3 and 4).

F. What Are the Realizations of Mahayana Meditations?

We have said that we only choose our meditations and doctrines from the yantras of the first two "C"s, but not from the last one (see Ch. IX, X), so we should not talk here of the ten states of the Bodhisattva path which are in the position of consequence for us, since they are still to be realized.

There are two views in Tibet regarding the practice of

these ten stages. The Yellow Sect says one who practices the Vajrayana must first pass through all of them. The Old Schools differ, maintaining that not all the stages are necessary and, though technically they must be passed, they may not be very clearly defined in the practitioner's experience. After all, the Mahayanist takes three kalpas (aeons) to complete his bodhisattva path while the follower of the Adamantine Vehicle may progress from unenlightened worldling through all the stages of the bodhisattva path to Buddhahood in just one life. It is as if two people, going to the same place, choose differing forms of transport. Here the Mahayanist is like a person traveling by train: every town at which the train stops will be clearly seen by him. The Vajrayana, however, may be compared to the latest jet airliner, and one traveling by this vehicle has only a blurred impression of the country below him.

Thus, in my opinion, these two views do not contradict each other. If a person for many lives has already followed the Mahayana, he may very clearly experience all the ten stages with their different characteristics. But for one who is just newly initiated into the Vajrayana with little or no practice of the Great Way in previous lives and therefore having only a short time as a bodhisattva, these stages may not occur so clearly. Yet in both cases, the goal of Full Enlightenment is the same.

We will now show readers something of these ten stages,

but we do not say that they have to pass through all of them before getting to the Vajrayana. Remember, we are only taking teachings of cause and course which will be useful for leading us into the full attainment of Buddhahood, so as these stages have not yet been realized, we cannot describe them as methods useful for practice. But in the Vajrayana it is admitted that providing a man has developed the bodhicitta of the first stage, still he may go on to the Diamond Vehicle and practice there. The attainment of the first stage is a matter of great difficulty requiring persistent effort through one aeon, so one intending on Full Enlightenment should not be discouraged but, without waiting so long, should press on with the methods offered by the Vajrayana.

G. Why Are the Ten Stages So Named?

1. Paramudita (Great Joy). After arrival at this stage, the new bodhisattva will gain a practical knowledge of the deep meaning of sunyata which he had never experienced before. As a result he will obtain great ecstasy—hence the name of this stage.

2. Vimala (Purity). When the bodhisattva comes to this stage he renounces impurity, because even the finest faults cannot be committed after his experience of the force of sunyata. Thus he is free from defilement as the name suggests.

3. Prabhakari (Illuminating). This stage is so called because the bodhisattva obtains samadhi with the ability to hold dharanis (long incantations to various Buddhas, bodhisattvas, and deities), and is then pervaded by an infinite wisdom-light.

4. Archishmati (Flaming Wisdom). The bodhisattva who reaches this stage has obtained success in sunyata and the fire of wisdom which burns up all sorrows has been established from his concentrations upon the thirty-seven Bodhi-branches.

5. Sudurjaya (Difficult to Conquer). Some expedient methods are very hard to perform by experience of sunyata. One who reaches this stage is freed from such difficulties.

6. Abhimukhi (Appearing Face to Face). What has appeared? The identity of good conduct (merits and compassion) and sunyata is clearly seen by one. At the stage one makes great efforts to investigate by samapatti all the good deeds he or she has performed and finds that throughout they are void and formless.

7. Duramgama (Traveling Far). In this stage one seems to be on a very long journey into the distance, all the time pressing on without either stopping or forcing oneself. The bodhisattva easily comes close to the pure unity of the function of sunyata (for one aspect of this, of a group of ten given in the Hua Yan philosophy, see

next chapter).

8. Achala (Immovable). Because one does not hold to form and retain in every form, and acts without force, not moved by the sorrows, thus this stage is called the Immovable. The sunyata of the patience of the unborn is obtained at this stage.

9. Sadhumati (Good Thoughts). In this stage, one may preach freely to everyone and rid oneself of all obstacles.

10. Dharmamegha (Dharma-cloud). At this time, the bodhisattva's gross, heavy body becomes as wide as the sky. The Dharma-body is perfected and just as there may be many "clouds" in the sky, so he or she becomes one of these and endlessly rains down Dharma.

After the Tenth Stage comes the time of Full Enlightenment of Buddhahood when the two veils of passion and of knowledge are altogether gone.

H. Why Are There So Many Stages in Sunyata?

Someone might object: you say that sunyata means voidness, so how can there be different degrees of it? This depends on the depth of wisdom, which may be shallow or deep, and the realization varies accordingly. So now we shall give a list of realizations of the ten bhumis together with what remains to be done.

1. In the first stage, bodhisattvas are very skilled in the practice of patient understanding, and by this they realize that the true nature of dharmas is that they are non-born or non-produced. But they cannot rid themselves as yet of committing subtle faults, and these blemishes may sometimes occur in spite of their exalted state. The first-stage bodhisattvas should practice sunyata further, as they have not thoroughly identified the whole mind with the energies. Their right view is developed, but many small aspects of conduct are yet to be perfected.

2. With right recognition and the careful performance of everything they do, bodhisattvas may rid themselves of the small blemishes. At the second stage, they lack, however, equanimity in sunyata regarding worldly matters, nor do they know the dharanis. They should make more progress.

3. At this stage bodhisattvas can hold the equanimity mentioned above and have obtained the dharanis but still cling to a fine attachment to the Dharma. They should release themselves by further practice of sunyata meditations, so that they may progress to the next stage.

4. Here bodhisattvas are able to renounce their love of the Dharma, but hold to practice of samapatti on the Dharma-nature. Sometimes they fear birth-and-death and are still afraid of two extremes: the loss of nirvana and falling into samsara, and that nirvana is too far

away and completely unobtainable by them. Fearing these two extremes, they cannot practice the Bodhi-branches of upaya (skillful deeds) so they should strive onwards to the fifth stage.

5. When bodhisattvas get there, they cannot abide in the meditation of no-form which they used to rid themselves of the two extremes. They must make efforts to pass on to the next bhumi.

6. When they practice non-form in the sixth stage, sometimes they are rid of that difficulty and sometimes not. They fall between non-form and lack of non-form. They must progress again.

7. At this stage, bodhisattvas manage to get rid of the function of non-form without forcing, but then come to the freedom of form and they cling on to this. Therefore, they should go on to the eighth stage.

8. Though they do not now cling to the freedom from form, still they are not yet skilled in distinguishing all forms, sentient beings, and doctrines. These three they cannot properly discriminate—and so cannot be good preachers of Dharma. For this, they should make progress to the ninth bhumi.

9. Thus they come to next to the last stage, in which they are very skilled in preaching, but the Dharmakaya is not yet perfected and realized face-to-face. Hence

they should go forward to the tenth stage.

10. Although they now realized the perfect Dharmakaya, still a little subtle jneya-varana (veil of knowledge) remains. Because of this they lack a little of the transcendent wisdom and mystic views.

When these are gained, bodhisattvas come at last to Buddhahood. These are the reasons why there are so many stages in sunyata.

I. What Is the Realization of the Various Stages in Detail?

1. In the first stage a bodhisattva can:

- a. Attain 100 kinds of samadhi;
- b. See 100 Buddhas;
- c. By his or her supernormal powers, know 100 Buddhas;
- d. Move in 100 Buddhas' worlds;
- e. Pass and look through 100 Buddhalands;
- f. Preach in 100 ordinary worlds;
- g. Gain long life up to 100 kalpas;
- h. Know all events in the past and future within a span of 100 kalpas:
- i. Enter into 100 Dharma-gates (methods of Dharma);
- j. Appear in 100 bodies;
- k. Surround his or her main body with 100 mind-produced bodhisattvas as a "family"; and

1. Be Dharma-lord of Jambudvīpa.

These are the twelve merits of the first stage of a bodhisattva.

2. In the second stage the attainment is 1,000-fold of the first.

3. 100,000-fold of the first.

4. Million-fold of the first.

5. 1,000 million-fold.

6. 100,000 million-fold.

7. 100,000 million nayutas-fold.

8. 100 million times the amount of dust-particles from 3000 great chiliocosms multiplied by the attainments of the first stage, plus being the Dharma-lord of 100 worlds.

9. As above, but Dharma-lord of 2,000 worlds and receive samadhis to the number of all the dust contained in 100 million asamkhyeyas of countries.

10. Ineffable-fold. This word "ineffable" is not an objective word with the usual meaning but a proper name of a vast number in Buddhism. It is said that a bodhisattva at this tenth stage can obtain samadhis of the enormous number of all the dust-particles in 100,000,000,000 nayutas of Buddhas' realms.

J. What Realization Should We Have before Entering the Vajrayana?

In my opinion, in following the Mahayana Path, before

we get to the First Stage, there is only some feeling insight (Ch. III, C, 2, c) from the practice of meditation.

But if we have known all the experiences listed below, then the Vajrayana may be entered. It is much better to practice first the Hinayana and the Mahayana rather than plunge straight into practice in the Diamond Vehicle. Even though one's training is not yet completed in these yanas of cause, still one may, provided that good foundations for practice have been laid, go on to the Vajrayana, because there also some doctrines of the Hinayana and Mahayana are mentioned. It must be admitted, however, that most Tibetan teachers do not pay much attention to them and this neglect of the lower yanas should NOT be imitated elsewhere.

As we have mentioned before, the first stage of the bodhisattva path need not first be attained before making a start with the tantric teaching, but all the following experiences, which are much easier to come by, should be known by one undertaking tantric methods:

1. In the wisdom gained through practice, one attains some right view of sunyata. This is very important, we must emphasize.
2. One should at least recognize (but not necessarily realize) the sunyata of conditions mentioned in the Hua Yan teachings while practicing the samapatti on the

Dharmadhatu.

3. He or she should recognize Gong An (koans) in the Chan School.

4. One should know how expedient means of Bodhi come from sunyata wisdom.

5. One neither hates samsara, nor loves nirvana.

6. After practicing sunyata meditation, one's body has become somehow superfluous, and one no longer always identifies the body with "himself" or "herself" and so is not attached to it.

7. In his or her dreams things are seen covered only by a paper shell, inside which there is nothing. Or again, he or she may be always flying in dreams as the body has become very light after sunyata realization.

8. One experiences the merciful mind arising from the sunyata wisdom.

9. There is no doubt on the profound view from which one may gather the widest good conduct. One knows sunyata and merits without the doubts illustrated by the good bhiksu in our story.

10. All the first three paramitas become very easy to perform.

11. One sees everyone only as shadows.

12. Not much attention is given towards worldly reputation and wealth, and such things as gain and loss affect one very slightly.

13. Though one does many good things which benefit others, one does not cling to such deeds as merits.

14. One has been inspired by the eight different groups of gods and is protected by them. In this way one gains the conditions to help others.

15. One receives from the wisdom of non-guru some direct instruction.

16. One always feels light and at ease both in mind and body.

All these are not attained in the first bodhisattva stage, but one who has practiced as I have outlined here will already be inspired by his experience of sunyata acquired through the Mahayana meditations. If all these sixteen experiences are attained, they are quite sufficient as a foundation of sunyata to go on to the Vajrayana.

And after such a lengthy and thorough chapter on The Wisdom Which Goes Beyond, what more could be said?

(Note well: Nobody should try these meditations without first practicing the purification meditations given in Chapters VIII-IX; attempts to practice sunyata disciplines without proper guidance may well be dangerous.)

HOMAGE TO ALL THE BUDDHAS, BODHISATTVAS, AND ARHATS OF THE DHARMA-ASSEMBLIES OF THE AVATAMSAKA SUTRA, OF THE SADDHARMA PUNDARIKA SUTRA AND OF THE AMITAYUR-SAMAPATTI SUTRA

Chapter XI

MEDITATIONS OF THE CHINESE MAHAYANA SCHOOLS

After the writer's return from Darjeeling, rumors of war were thick in the air. Yet this day was also one of celebration for the Nepalese people, so that a more pleasant atmosphere prevailed, with traditional chants being sung by groups of young people wandering through the streets. Outside Mr. Chen's back window, too, clustered a number of small boys and girls eagerly awaiting the distribution of some largesse. When "pice" (pennies) or crystal sugar was handed to them by the yogi through his open window, they became vociferous indeed, each one demanding more for himself and pushing others away. However much was given, some always remained who denied at the tops of their voices that they had received their share. Finally, the malcontents still protesting, they had to be shooed away, Mr. Chen remarking that even small children were hard to satisfy these days.

"They always want MORE," he said, a statement applying to most people in this materialistic age.

Coming to our subject, Mr. Chen first gave the chapter title and then the homage which he proceeded to explain:

A. Our Homage

It is made in this way since we shall talk about the three schools based upon these sutras. And the Idealist School in addition.

From the teachings of the Buddhas, bodhisattvas, and sravakas in the Avatamsaka Sutra, the doctrines of the Hua Yan School are derived, and are called by them the "Round and Perfect Doctrines." In this teaching there is no limitation in time. The past, present and future all appear in one moment, when neither the past vanishes nor the future is unborn. The space of the universe and the three periods of time from the Buddha-world are named "Lotus-treasury." This is, in fact, the fourth dimension taught only in Buddhism; science of the present day, although it has some theories regarding space-time, has not yet dreamed of the Buddhist conception. We should deeply honor the Buddhas and bodhisattvas who have taught this doctrine in the grand assembly described in the Avatamsaka Sutra.

The Venerable Patriarch of Tian Tai, Zhi Yi, saw in his

meditation the Dharma Assembly of the Saddharma-Pundarika Sutra appear. "The assembly of the Lotus Sutra is still here, and has not disappeared," he exclaimed, though his guru warned him that his experience was only preliminary to a thorough realization of the Dharma-Lotus samadhi in which Lord Buddha preached this sutra. This assembly is assuredly still present, to be seen by those who practice these meditations earnestly. All of us should have a reverence for this august assembly that we too may have direct knowledge of it.

Other Dharma-assemblies (such as the one in the Amitayus Sutra) have inspired other sages; this we may find from their biographies. Here we should only recognize that every Dharma-assembly always remains in the meditation of yogis who know the doctrine taught in the Avatamsaka Sutra.

In these three Dharma-assemblies we may see parallels with our system of the three-yanas-in-one.

The assembly of the Amitayur Samapatti Sutra corresponds to the Hinayana. How? To come to know this assembly through one's meditations, the world has to be renounced, so that one can get to Sukhavati (the Western Pure Land). The importance of renunciation both in the Hinayana and in this meditation makes this correspondence clear.

The assembly of the Dharma-Lotus Sutra stressed the Mahayana aspect. This sutra is the main canon of the Tian Tai School in which many Mahayana doctrines of samatha and samapatti were established.

The Avatamsaka Sutra and its assembly have some relationship to the Vajrayana. In fact, this sutra is sometimes called the "tantra of exoteric Buddhism." In it many causations of mystic samapatti are described, and this process, though not these particular examples, is taken up and extensively used in the visualizations of esoteric tantra or Vajrayana.

It is true that all these Dharma assemblies belong to the Mahayana, but there are still correspondences in our three-ways-in-one, as our homage is given with these in mind.

B. Meditations of the Hua Yan School

This school and its meditations originated with the monk Du Shun and the method generally is called Dharmadhatu samapatti. This venerable patriarch was not only well practiced in the meditations he described, he had attained to their realization. Sad to say, few of his followers have practiced these methods and most of the great masters of this school have only had a good knowledge of the deep philosophy. I doubt very much whether there is anyone practicing these meditations in China at the present time. The school has mostly been

one of study and profound scholarship.

Venerable Du Shun was different, however, and wrote a concentrated but extensive book from his experience in which the principles of the Dharmadhatu philosophy in the Avatamsaka Sutra are systematized. As this commentary is a long and difficult work, a disciple of his, called Zhi Yan, gathered these principles into the ten mystic gates. After him came Xian Shou, who improved the formulation of the doctrine. His teachings are called the "new doctrines of the mystic gates," and we shall proceed according to these. I have reduced these ten gates to only six, and shall give my reasons for doing so later on.

First, let me introduce the ten gates. These, whether taken as ten or as six, are individual meditations.

1. Individual Meditations

These are the ten mystic gates of causative functions of truth which belong to the Avatamsaka School—the foundation of Buddhist Tantra. (See also Takakusu, *The Essentials of Buddhist Philosophy*.)

a. First is the mystic gate of perfect yoga, of the co-relation and co-existence of all things both in space and time. Phenomena appear to be spatially separate but are from the view point of the Dharmadhatu—the ultimate truth—all united in one. The same applies to

time: the past, present, and future seem to be distinct but in fact each of the three times includes the others.

b. Second is the mystic gate of sovereign power, without restraint in measure. Whether broad or narrow, the power and action of all beings interpenetrates without restraint: even insignificant actions include all actions.

c. The third mystic gate is that of sovereign power in the capacity of one and many, which may contain each other in different forms. This applies equally to dissimilar things.

d. Fourth is the mystic gate of sovereign power in connection with all the dharmas. All dharmas are without ultimate differences and that which is composed of dharmas, that is, the entity of all things and beings, therefore contains no distinctions or identification of a self or an ego. Realizing the truth of this, one arrives at perfect harmony.

e. The fifth mystic gate is that of performance of manifestation, either as appearance or disappearance. What is seen and what is not seen are complementary factors forming, when taken together, the unity of ultimate truth.

f. Sixth is the mystic gate of the subtle existence interpenetrating all the gross things. Realizing this truth,

one gains knowledge of the interpenetration of subtle events with the gross phenomena of our usual perception.

g. The mystic gate of the region of Indra's net is seventh. In one jewel of the net, the light from all the other jewels is reflected. Each dharma in the world, a real event, reflects all the other phenomena.

h. The mystic gate of the truth comprehended in all phenomena. In all phenomenal events the truth is seen, and in the truth are all phenomenal events.

i. The ninth mystic gate is that of the various performances of separated dharmas in the ten periods, three in the past, three in the present, and three in the future, plus one period including all of them. All these periods, while appearing distinct, in truth interpenetrate to form one whole, and this applies to all beings and events in the three times.

j. The mystic gate of the perfect and bright virtues of the master and his family is the tenth. In this, the virtues of what is chief supplement those of the subsidiary factors and vice versa. "The master" may here mean the eighth consciousness and his "family" are the sense-consciousnesses and the mind-consciousness.

Meditating on these ten mystic gates of causative truth has many powerful mystic functions. The samapatti

force thus may make all offerings, praise, worshipping, mantra, and yantra. Karmas of salvation may appear in unlimited quantities, in unspeakable forms, in various good ways, and in deepest devotions, by all of which the spiritual foods for enlightenment are quickly gathered.

Now let us examine these. Among them, the seventh gate, called "Indrajala Dharmadhatu," is only a simile and therefore this "meditation" has no particular object. The meditator should recognize the truth of this simile and apply it in his practice of the others.

Here Mr. Chen criticized the Hua Yen School on one point:

They have a volition to make every list ten in number. Even if this number is not warranted, the required number of points will be added or subtracted to make ten. For instance, counting the five sense organs and the four limbs of the human body, it will be hard to find ten, so the Hua Yan might add a tail to make up this round number! I do not like this tendency.

Furthermore, the eighth gate, if examined, seems to be theoretical, epistemological, not a practical object for meditation. It is a reason for the other gates and so is unnecessary in our list for meditation.

Some among the ten points seem multiplied and should be reduced to only one. Such are numbers two, three,

and six.

Now six points remain, and these are quite enough for the purposes of meditation. They all have very profound meanings which can only be properly realized through practicing these meditations. As we have already seen, in almost every ritual of the tantra, the Bodhisattva Samantabhadra's practice is mentioned and we too should follow his example. It is said in the sutra that he visualized countless seated Buddhas. Each of their lands contained innumerable specks of dust and in each one of these he saw a Buddha preaching in his pure land.

2. How Are All These Gates of Mystic Practice Possible?

The ancients give these ten reasons, as follows:

a. First, because all beings and things are manifested from the Tathagatagarbha (the "womb" of the Tathagatas).

b. Second, because all beings and all things lack a determinate nature; all move freely, selflessness being the ultimate truth.

c. Third, because causation (the conditions of dharma) is interdependent and interrelated.

d. Fourth, because dharma-nature (dharmata) or the

Buddha-nature (Buddhasvabhava) is possessed by all; thus they are similar and penetrate one another.

e. Fifth, because the phenomenal world is said to be like a dream or magical creation, and thus the World of One Truth can be molded in any way without restraint.

f. Sixth, because the phenomenal world is said to be like a shadow and thus the World of One Truth can be molded in any way.

g. Seventh, in the Buddhas' Enlightenment the causes of production are known to be boundless, so the effects are manifold and limitless, but they do not hinder each other; rather, they cooperate to form a harmonious whole.

h. Eighth, because the Buddha's assurance of ultimate Enlightenment is perfect, and so the transformation of the meditative world is at his will. Whoever joins this meditation shares it, too.

i. Ninth, because the functions of the Buddha's profound meditation cause the transformation of the meditative world to be at his will.

j. Tenth, because the supernatural power originating from deliverance, so the transformation of the meditative world is free (corrected from Takakusu).

3. Total Meditations

There is a meditation verse of twelve lines known as the "Ripple-and-Vortex Stanza," which illustrates the total meditation of this school.

Mr. Chen translated this line by line from a Chinese sastra of the Hua Yan School written by Du Shun:

"To recognize the relativity of truth,
One should meditate the Tathata pervading the body
and its outside.
Sentient beings and non-sentient beings are one
entity;
All are like the Dharmadhatu, fully present in all
places.
Only use the one mind to meditate on the one
object;
All subjects are recognized perfectly at the same
time.
In one subject is contained all the wisdom;
In all the wisdoms there are all the Dharmadhatus.
In one mind, continually meditate through many
kalpas;
Every kalpa of this one mind includes them all.
Time and space are just like Indra's Net, infinitely
multiplying everything;
All the Buddha's wisdom penetrates everything
without obstruction."

To have some understanding of this, we should know that the word "one" used in the fifth line is not to be

taken in the sense of mathematics, but as the continuous perfectly concentrated "one" of samatha. This is quite different from ideas of "one" here and "one" there (separate individual "ones"), for in Hua Yan, one is equal to many and yet still is one. The meditator must recognize this to understand the stanza properly and meditate on it correctly. (In Tian Tai it is said that this one mind contains three great chiliocosms.)

The method of practice here is that first the meditator memorizes the whole stanza and repeats it continuously—it is no use reading it from an open book placed in front of one's seat. The stanza must appear in the mind as a whole, not sentence by sentence. Before this can occur, it is necessary to develop a deep samatha, and then take up this stanza as described above. In this meditation, sunyata of nature and its conditions are identified.

This concludes our brief survey of Hua Yan meditations.

C. Meditations of the Tian Tai School.

The great patriarch of this school, Zhi Yi, wrote altogether four books about samatha and samapatti. The first is very bulky, a work in many volumes entitled "Round, Perfect, and Immediate Meditations" (or, "Great Samatha and Samapatti"). This is one of the most learned works produced by any Chinese sage, the

material for which was gathered from the Tripitakas of the Hinayana and Mahayana, but it seems for most people to be too learned and too large to be practical. Because of this, the Venerable Zhi Yi wrote the more concise Gradual Meditations (or Dhyana Paramita). Another work of his is Uncertain (or Irregular) Meditations. Lastly and most helpfully, Small Meditations was written. This has been translated into English and may be found entitled "Dhyana for Beginners" in Dwight Goddard's A Buddhist Bible.

Describing the meditations practiced in Tian Tai, I want first to say something about the school itself and its founder. Unfortunately, Zhi Yi lived around 560 C.E., before the Samdhinirmocana Sutra was translated in 713 C.E. Thus he was unable to quote this valuable sutra, which deals largely with the order of practice in meditation, so the sequences that he gives in his own works are not as perfect as might be desired.

Why then should we introduce his works and school to the West? He has carefully gathered all the information he had upon the subjects of samatha and samapatti and classified it systematically; indeed, the credit must go to him for being the first great master in China to do this. He used all the translations available up to his time and his work is an example of very thorough compilation. In it, he has dealt with all aspects of the practice of meditation: how to meditate, how to rid oneself of obstacles, how to know demons, and so on. Above all,

he was quite well practiced himself in meditation, instructed his disciples in it, and thus in the Tian Tai School the practice of meditation has always been well stressed. By this, of course, we do not mean that meditation is confined to the Tian Tai. Every school has its meditations. It is said in the bodhisattva precepts that a wisdom-being must meditate three times a day on sunyata (see also Ch. VI, B, 2, b). This is a practice of the Vinaya School. We should know that unless works of this sort are done regularly, there can be no practical method of Buddhadharma. Therefore, the great merit of the Tian Tai lies in its thorough treatises upon meditation which were compiled before those of any other school.

As we mentioned before, the Sandhinirmocana Sutra was not translated until nearly 200 years after Zhi Yi's death and it is in this sutra that we find the essence of yoga. According to this work, then, Zhi Yi made some unavoidable mistakes, particularly not distinguishing clearly between samatha and samapatti.

For the sake of simplicity, and due to the fact that an English translation is available, let us examine his small work, which outlines the Tian Tai meditations.

1. The Practice of Samatha

There are three meanings of this, according to Zhi Yi:

a. To hold the mind firmly on one object, and if it wanders away, to establish it upon some central point in the middle or lower part of the body (see Ch. VII, G). (This definition of samatha is common also to non-Buddhists.)

b. To control the mind so that whenever it wanders away, it is put back upon one particular thought, the object of one's meditation (which thought itself may later be dropped).

c. Samatha on the entity of reality, meaning one practices meditating on sunyata or on the lack of self-nature in things.

The last definition bears a little criticism. When a person first practices meditation, he or she cannot immediately meditate upon reality. It is proper first to practice samatha and then come to samapatti. Now, this third meditation is a mixture, a samapatti meditation under a samatha heading. In Zhi Yi's book, he has written on this sort of "samatha":

"Again, it (meditation) can be done by recalling the true nature of all objects of thought. We should recall that every object of thought arises from causes and conditions and therefore has no self-nature of its own." (Dhyana for Beginners, VI, 1, (1), (a)).

This, we can see quite clearly, is really samapatti.

2. The Practice of Samapatti

Two types are given by the venerable Zhi Yi:

a. "Medicinal" meditations to cure specific ills (just as we have already found in the five Hinayana samapattis: see Ch. VIII).

b. Samapatti on truth (i.e., voidness).

3. Altogether we find him advocating five kinds of meditation:

a. For the rough mind (the three samathas already mentioned).

b. Cures for the sleepy and disturbed mind.

c. Sometimes the practice of samatha and sometimes that of samapatti.

d. Cures for subtle obstacles occurring in the meditating mind.

e. Meditation in which dhyana (from samatha) and prajna (from samapatti) are identified.

4. Criticism

Having these lists before us (all compiled from his

instructions) some criticism of his method seems required. We notice that he advocates mixing samatha and samapatti, and does not ask the meditator first to develop a firm samatha. But if one sometimes practices the one and sometimes the other, then one cannot win accomplishment in either.

Zhi Yi does not seem to distinguish very well between the samapatti of samatha and the samapatti of samapatti; thus he advocates us to practice samapatti to cure the sleepy mind, and while I do not deny that this may have some effect, it is not based upon a previous accomplishment in samatha, so no real insight can result.

Also, he says that if while we practice samapatti the mind is disturbed, then we should apply "stopping" (that is, revert to samatha). If one does this, the samapatti practice will be broken up, and no insight will result. Instead of this, one should practice samapatti continuously so that the force of its accumulation leads to the fruit of insight.

The same applies to samatha: continuous practice is necessary for effective results.

In addition, it should be pointed out that the Buddha never spoke as Zhi Yi advises, nor does any recognized sastra recommend this mixed practice. Samapatti is not a medicine for lapsed samatha and one should not use it

as such. If one continually changes from one to the other, avoiding first the sleepy and then the disturbed mind, neither samatha nor samapatti can fructify, and neither type of diseased mind can be cured.

These confusing instructions seem to have been an obstacle to the attainment of deep meditation by many of the patriarchs and yogis of this school. This we may see clearly enough from the emphasis that some of them have laid upon the repetition of Amitabha Buddha's name, even upon their death-beds practicing this samatha of recitation.

On the other hand, if one first gains accomplishment in samatha and then takes up samapatti, then one can easily succeed. With the samatha force, it is quite possible to see disturbances arising in samapatti as the truth itself (samapatti of samapatti, see Ch. VII, H). One also knows that the sleepy mind is void. Above all, if one has real accomplishment in samatha, then these two hindrances will never arise.

For the reasons given above, we should read his work carefully and take whatever material from it as appears to be consistent with the usual practice of samatha and samapatti in the Buddha's teachings. What is written in this book is in accordance with the Lord's teachings in the Sandhinirmocana Sutra and there, as in many other places, he says that one must have success in samatha before samapatti.

All this concerns sitting practice, but Zhi Yi also says some useful things regarding practice in daily life. But note: one should first gain proficiency in the sitting practices, and then one will be able to apply his advice in daily life. This is very important for the Western person, as it seems that he or she very often wants to practice the other way around, beginning one's practice in daily life without adequate preparation in sitting. If we try to do things in this wrong fashion then still the disturbed mind, the sleepy mind, and all the other samatha obstacles will hinder us. The trouble is that people do not want to work so much in training, but would rather try to apply meditation in day-to-day life, to make it easier, but that is in fact nearer to the position of consequence. Few people really want to sit still and practice for hours, days, weeks, months, or years; and who wants to renounce, or to lead a hermit's life, or to be confined by one's teacher—ugh! It is no doubt much easier to say, "My daily life is my meditation." (or "Daily life is Zen," which one hears now as a pseudo-zen slogan in the West). This is easily said but difficult to do (see also Ch. XV).

What headings does Zhi Yi give for daily-life meditations? First he gives the well-known Buddhist classification of bodily positions into four: walking (not "acting," as in the translation), standing, sitting, and reclining, to which he adds "doing things" and "speaking." Here again some remarks seem called for in view of his explanation (see *Dhyana for Beginners*, VI,

2, (1)—(6)).

Under walking, he first examines the sila involved and this clearly is not a part of meditation, simply a self-examination. After this comes a sentence mentioning "concentrate the mind on the pure activity" and this indicates samatha practice while walking. Later in the same passage, it is said that this mental walking action "and all that eventuates from its activity have no reality that can be taken hold of. When this is fully understood..." and we have come now to a samapatti on walking. But all this, sila, samatha, and samapatti are included under a heading which Zhi Yi calls "stopping (samatha) under conditions of action." Readers and meditators should with care discriminate his advice into these categories, so that they are not led astray by his unfortunate tendency to mix up subjects.

"It seems," said Mr. Chen consulting his Chinese text of Zhi Yi's book, "that something has been changed in the translation; at any rate, my reading of the text on walking would be like this:

'When walking in a natural manner, one goes straight, not looking here and there, nor allowing any delusion to arise; such is walking samatha.'"

After dealing with the practice of tranquility, Zhi Yi applies samapatti to develop insight on each of these actions. Standing, sitting, and reclining are treated

similarly. Again, we should notice that under the practice of "stopping" at the time of reclining, where Zhi Yi says, "We should recall ..." he is truly dealing with a samapatti process. What we have said here applies also to the sections on "doing things" and on speaking.

As people have a chance to read this book, which is readily available, there seems no point in paraphrasing it. Here we have only given some examples of this curious doctrine of mixed tranquility and insight which is characteristic of this master's writings, along with our comments where these are necessary to help provide a clear and certain way.

D. Meditation in the Pure Land School

1. Sixteen Meditations

Of the three sutras particularly revered by this school, we are concerned with only one, the Amitayur Samapatti Sutra which describes sixteen meditations to be visualized.

(Note, this work is usually called the Amitayur Dhyana Sutra, but Mr. Chen emphatically pointed out that this is a mistranslation of the Chinese and that in any case, the meditations contained in it are not dhyanas but rather samapatti.)

They are:

- a. Visualization of the sunset, as the Pure Land of Amitabha Buddha is situated in the West. This practice causes the idea of impermanence to arise—a good connection with the Hinayana meditations.
- b. Visualization of water. This is changed into ice, which in turn is transformed into a covering of white gems over the ground.
- c. Ground. Visualizing this results in one seeing the golden ground of the Pure Land.
- d. Visualizing the jewel-trees of Sukhavati as described in this sutra.
- e. Seeing the precious pools of clear water possessing eight virtues.
- f. The gem-studded storied palaces and pavilions.
- g. The lotus-seats.
- h. The figure of Amitabha Buddha appearing in bhiksu-robles (representing the nirmanakaya).
- i. His sambhogakaya (with a crown, necklace and ornaments, all jeweled), and the Dharmakaya (formless in exoteric Buddhist practice).

j. His first attendant, Mahasattva Guan Yin (Avalokitesvara).

k. His second attendant, Mahasattva Vajrapani.

l. The meditation on all these things taken together.

m. Meditating first on the Buddha and then on his surroundings. (The reverse of the preceding meditations).

n. The highest stage of attainment, when the Buddha accompanied by his bodhisattvas comes to meet the practitioner.

o. The intermediate stage, when Avalokitesvara and Vajrapani come alone.

p. The stage of least attainment, when in meditation one sees only the lotus prepared for oneself.

Really there are only twelve meditations here; there is no need for the last four. The last three are not practices at all, but realizations, but they are treated as meditations in the sutra, and by this tradition the Pure Land School always speaks of "sixteen samapattis."

2. These may seem like the practices of the Vajrayana; what are the differences?

a. These Pure Land meditations do not require an initiation (abhiseka) before they can be practiced. They are just performed according to the sutra, which all may read and practice without any ritual empowerment (though one should, of course, have guidance from someone already well-practiced in them).

b. In these, one just meditates on Amitabha Buddha as appearing in front of oneself. In the Vajrayana one becomes, one is the object (Buddha, bodhisattva, etc.) of meditation.

c. There is no mantra in these meditations—one just repeats Amitabha's name: "Namo Amitabhaya Buddhaya," or in the Chinese form, "Na Mo A Mi Tuo Fo."

d. The mandala is not created according to the right order (with certain symbols of truth), but just goes according to the sutra's description. In the sutra, one finds elaborate details given (for instance, on the sevenfold rows of jewel-trees), but the mandalas described in the Tantras are well-arranged to correspond closely to symbolic representations of complete truth and the different wisdoms. In the sutra it is just as though the Buddha is simply introducing a visitor to the Pure Land: "Here are jewel-trees, here are precious pavilions," and so forth, but the mandalas described in the Vajrayana texts are like very complete and systematic models.

e. First, to meditate on a sunset is a doctrine related to Hinayana practice and no such object is used in the Vajrayana.

f. The "total" meditations (l and m) concern sunyata nature (the Buddha-form) and sunyata conditions (his surroundings) and this is, therefore, a practice of the Mahayana and not of the Vajrayana.

E. Idealist School (Vijnanavada-Yogacara) Meditation

This is always mistaken by scholars to be a school of learning and not one of practice. Even the followers of this school themselves think only of learning the doctrine and of becoming scholars with much knowledge of philosophical subtleties, but few have any thought of following the Buddha. To correct this wrong tendency, I have introduced these five meditations which indeed have not been mentioned by many others. Xuan Zang transmitted knowledge of them to Kui Ji, his chief disciple, and he in turn taught them to his students. However, neither the great master nor those who have followed him practiced them, and they are not well known or to be found in common books. To understand them, one should know of the four parts into which this school divides consciousness: form-consciousness (of "exterior" objects), view-consciousness (when one thinks about them), and two further—self-witness consciousness and the witness of self-witness

consciousness. The meditations based upon these four are, in order of increasing subtlety:

1. The first step, "to get rid of the false and to keep the real consciousness." This means that one should not care for objects in one's surrounding (form-consciousness); these should be renounced, while inward concentration should be guarded and developed. Think only of this view-consciousness and not of anything else.

2. The second step is also a renunciation. One should "renounce the perverted (view-consciousness) and take only the pure consciousness." In the first meditation one renounces the consciousness of outer objects, and here one goes further, giving up inner reflection upon them.

3. "Reduce the branch to the root." By this we mean including the branch (the form-and-view-consciousnesses renounced) in the root, that is, keeping the king of consciousness. The former are the two parts already mentioned and the latter is the self-witness consciousness.

4. "Hiding the family and manifesting the master." The "family" here means all the dharmas (fifty-one in number in this system) and the "master" is the eighth (alaya) consciousnesses. This fourth stage is known also as proving the self-witness of consciousness.

5. "To disappear form and to manifest nature brightly." The meaning of this is that the first two natures (or types of truth: parikalpita—imaginary nature, and paratantra—dependently conditional nature) are both destroyed, while the ultimate nature of truth (parinispanna) remains.

If this process is fully accomplished, then one attains full enlightenment. But sadly, even the great and learned Xuan Zang, the founder of this school in China, and his highest disciples, were not accomplished in the meditations on the school they taught. As the patriarch was a scholar, so his disciples have also been only scholars.

Mr. Chen then related that a recent lay-guru of this school (which was revived recently in China), Mr. Ou Yang Jing Wu, although himself very learned in Mind-only doctrines, had scolded his disciples for holding a rosary in the hand. "You are here to learn, not to practice," was this guru's attitude!

This reminded the yogi of another incident which he then related:

Some years ago, a German Buddhist professor came to Delhi and there met a Chinese scholar. The former said to Zhou Xiang Guang, "To learn Buddhism is one thing, but to follow the Buddha is quite another." He thought that these two things must be distinguished and pointed

out that to study Buddhism one must discriminate and question, but, he said, to follow the Buddha one must only have faith. After this, Dr. Zhou wrote and asked me if this was right. In a long letter I had to reply, "No." In Buddhism there is no learning unconnected with practice, and everything learned in true Buddhism must be of a practical nature.

If one likes this school and its approach to Enlightenment, then these meditations must accompany one's studies.

F. Conclusion

In our meditations of the Mahayana, the main practices were described in the last chapter and this one is really supplementary.

The Hua Yan is very important and if this is learned, as well as the meditation on dependent origination in sunyata found in the last chapter, then these two will nicely complement each other.

Du Shun, who was an emanation of Manjusri, read the Avatamsaka Sutra carefully many times, and from the description given there of the fifty-three powerful gurus with their supernormal powers and mystic wonders, with great wisdom reduced all this into some systematic principles. He took principles from phenomena described therein and got at the source of them, and the

resulting system is a very notable invention of Chinese philosophy. In my opinion, there are only two such great contributions of Chinese Buddhist thought—Dharmadhatu samapatti and Chan. The latter is somewhat known in the West, though only in theory as very few if any have practiced it, but Hua Yan ideas are hardly even known, let alone practiced. Du Shun's great commentary on the Avatamsaka Sutra should be translated for its very profound approach to be appreciated. To meditate on sunyata is one thing, but to receive some sunyata realization is quite another. It is here that the ten mystic gates can be of great help. Furthermore, the entire Hua Yan approach is very important as an introduction to, and for gaining insight into, the Vajrayana.

Although in Tian Tai one does find some mistakes, the whole system is concentrated upon meditation, so most of the rules it lays down may be followed; however, one should be a little careful, as in the places indicated by us. Patriarch Zhi Yi's larger works on meditation must also be translated for the benefit of Western Buddhists.

As so many people have so many business affairs to attend to these days, and as so few are able to renounce their ties and become bhiksus, the Pure Land School may be much appreciated. If first a deep and steady samatha is developed, and then these meditations are taken up, one will as a result receive a good birth in the Pure Land even if one cannot devote one's whole life to

meditation.

There are two good foundations employed in Pure Land meditation: Hinayana renunciation and Mahayana bodhicitta. To gain good results in these practices, one must cultivate a mind of renunciation freed from attachment to things of daily life. If one is without repulsion for this world, one will never get to that one (Sukhavati). At least the renunciation must be established firmly in the mind, even if not manifested outwardly.

Because of this strong emphasis on giving up and also the decided tendency to think of obtaining nirvana without returning to this world, this school has been labeled by some as "Hinayana." This is quite wrong, but we see here that the second foundation is needed. The followers of the Pure Land School should have good bodhicitta and so desire to come back to this world. Without bodhicitta and realization in sunyata, a person cannot in any case receive birth there. (We say "birth" but the Pure Land is not within the three realms; it is in sunyata and one can get there only if one thoroughly practices the voidness meditations.) Further, Amitabha is a Buddha of goodwill and it is only possible to see him if one has a well-developed bodhicitta. Notice that all this is based upon the Mahayana. Nowadays, many persons who seek for birth there have not practiced bodhicitta sufficiently. In fact, this school has often been taken too lightly—as an easy way. What has been

said here may help correct this false impression.

I know that the sutra states that only ten repetitions of Amitabha's name are sufficient for salvation, but even during life the conditions in which those ten are to be made are not so easy (especially at the very time of dying, these conditions are impossible for most people). There is a story about this:

In Tibet there lived a lama who had for many years repeated Amitabha's name and Om Mani Padme Hum, the mantra of Avalokitesvara. He had also developed a very fine bodhicitta with the sincere desire to go to hell to save all beings there. Because of the concentrated way in which he had repeated the name, at the lama's death, Amitabha with all his attending bodhisattvas came to greet him. The lama told him: "Although I repeated your name, I do not want to go to share the pleasures of Buddhahood. I wish only to go to hell and suffer there with the beings in pain for their salvation." Thus he refused his lotus in the Pure Land. But Amitabha said to him: "You should first get Full Enlightenment in my Pure Land, and then you will be able to do every good thing to save others."

Unless he had a great bodhicitta, the lama would not have been admitted by Amitabha.

There is another story dealing with the Idealist School and this may be added here:

Tai Xu's highest disciple was called Mr. Tang Da Yuan, a professor at the Buddhist University, and he always followed his master to the lectures he gave. He had a very great faith and respect for this guru, and was deeply learned in the Idealist School. Mr. Tang's son followed his father in the study of Buddhism and the whole family lived in the Buddhist Association formed by the Venerable Tai Xu. Unfortunately, the son died young, but his father did not want to bury him. He arranged the corpse in the hall of the University and while his friends and students came and went, he behaved as though one demented. He told them, "You should not think that my son is dead! You must think that he is alive! Everything is interdependent consciousness, so think like this and then my son will live!" For some hours he acted as though mad and went around asking everybody to think in this way.

This is where the Idealist School can be taken in the wrong way. This is a warning to those who are scholars only. I would say to them, "Don't be only scholars. You will not grasp the real truth. Instead of understanding the complete meaning of the words, you only become a slave to them! Don't be just scholars, but choose some meditations as those given in this book, and practice them!"

If the meditations of the previous chapter are practiced, then they form the mainstream, and those listed here are all tributaries; there is certainly no need to practice all of

them. Indeed, from the prajnaparamita, one can go straight on to the Vajrayana.

"It is sad to record that in China," said Mr. Chen before he again bid us goodbye, "few indeed were practicing meditation."

All the more reason for readers of this book to practice hard!

HOMAGE TO THE THREE GREAT YOGIS SUBHAKARASIMHA, VAJRABODHI, AND AMOGHAVAJRA, TO ALL THE BUDDHAS AND BODHISATTVAS OF THE TWO GREAT MANDALAS AND TO ALL THE TANTRIC DOCTRINES IN THE IRON TOWER

Chapter XII

MEDITATION IN THE LOWER THREE TANTRAS OF THE EASTERN VAJRAYANA TRADITION

In the garden of the Vihara, pink and white chrysanthemums were blooming, and in our shrine there were already two large vases of them. Before starting out for Mr. Chen, the writer thought that they should also be offered at his shrine. So he searched out the most lovely, fragrant heads.

After greeting Mr. Chen, we presented them to him, and he was very pleased. "It is very auspicious that you have brought these at the beginning of our Vajrayana section," he said, and, bustling about, he fetched vase and water so that they adorned the table during our meeting.

Mr. Chen began his talk with a note on the chapter title and followed this with the dedication. He said:

First, what do we mean by the Eastern tradition? It

seems a very new term, but roughly speaking, there is in Buddhadharma a sort of cross: the exoteric schools are in the North and the South, while the esoteric are to be found in the East (China, Japan) and the West (Tibet). In China only a few learned the Tantra at the time of its introduction during the Tang dynasty, and if it had not been transmitted to Japan, this tradition would have ceased. If one wants to learn it in Japan there are very learned gurus there, but the main sutras (Mahavairocana Sutra, Vajrasekhara Sutra, and the Susiddhikara Sutra) and sastras are preserved in the Chinese Tripitaka and only a few new commentaries were added by the Japanese.

A. Our Homage

The teaching of the three great Tantric sages honored here was very important in the history of Chinese Buddhism, and although it was never widely disseminated, they themselves achieved great success in the yogatantra practice. We should give our reverence to them.

The doctrine they imparted to a few disciples, which came down to them from the Buddha's Enlightenment, was the highest teaching of the third yoga. To the three main sutras of the Yogatantra, we should therefore also pay respect. From these sutras are derived the teachings of the mandalas of the vajradhatu and garbhadhatu, and within them are the Buddha Vairocana and all the great

bodhisattvas; to them all we should make our homage well.

On the last part of our dedication there are two theories. Some say that the Iron Tower (or Pagoda) is real, while others deny this and aver that it is a symbol of the Dharmakaya. The story is told of Nagarjuna who opened the door of this tower by throwing at it seven seeds of mustard. Inside, he saw Vajrapani Bodhisattva guarding the Tantric treasures. (A pagoda is always a symbol of the Dharmakaya.)

Mr. Chen then turned to Bhante and asked him, "You have been in South India. Have you investigated this story? Some people say that it is a real tower. Did you see it?"

The listener replied that he had not been to the precise area where this tower is supposed to stand according to the texts. "But many people say that in the southern mountains live ancient sages whom nobody sees. I met one such Tantric, a very aged man, and by local memory at least five or six hundred years old."

Mr. Chen nodded his head saying "Anyway, such is the tradition of the Iron Tower. We should have faith in it." Then turning round in his seat he regarded the flower offering. "Tonight it is a good sign that you have brought these flowers. This kind

of flower lasts a long time, fighting against the winter's damp cold. Like the vajra it is not destroyed by these hard conditions. It comes in many colors—like a rainbow (a symbol of the wisdom-light) and has a special smell which is very good."

"In the Vajrayana, flowers generally are a symbol of the female Buddha and therefore a sign of Wisdom. In the vajradhatu there are two foundations: one is purification represented by the lotus flower, and the other is sunyata or voidness, the sign of which is the vajra. These flowers, symbolic of both foundations, have just come in time, and for them I give you thanks."

B. Why Do We Not Speak Directly About the Meditations of Tibetan Tantra?

1. Need for the Lower Tantras

In Tibet, the Tantras contain all four yogas, and the three lower ones with which we are concerned here are included. In Tsong-khapa's Ngag-rim (a great guidebook to the whole system of the Vajrayana), many chapters deal with the first three Tantras. Also, in the Tibetan Tripitaka, all the sutras and all the sastras on the subject are to be found translated there. The two great mandalas of the Eastern tradition are also included. Nothing is left out, the Tibetan translations containing

all the material found in the Chinese.

The trouble is that the Tibetans lay the most stress on the highest section of the Tantras—anuttarayoga—and claim that there is no need for the lower Tantras. It is rather the same as in our system of three-yanas-in-one. A person new to Buddhadharma might, lacking good advice, directly take up the Vajrayana, and would in his study no doubt learn something about the Mahayana, and even of Hinayana, but because of his bias toward the Tantra, he or she would really neglect the other two yanas. So it is here, and an immediate study of anuttarayoga may very well lead to the other Tantras being neglected. Thus, we deal with the Eastern tradition to make clear to the reader that this is also important. Without understanding this, it will be difficult to see both Eastern and Western Vajrayana traditions in their proper perspective.

2. As a Foundation

All the ancient sages of Tibet, who wrote Tantric books and ritual instructions, have in their work well arranged the lower three Tantras. It is their disciples who have not paid attention to them. Our readers, however, should be able to practice them as a foundation for the highest Tantric study of Tibet.

In Tibet at the present time, these three are just practiced according to book instructions and the rituals

mentioned there. Since the meditations connected with them (particularly with yogatantra) are not practiced, many students of the Tantra have great difficulty in even pointing out the material included in annuttayoga that derived from these three. Hence, the foundation of anuttarayoga is not well established. If we deal separately with these three, then this matter will become clear to readers and they will form a good foundation for the highest yoga.

3. Philosophic Background

The philosophic background of the Tantra is quite different from that of the Mahayana. In the latter, the causation in the universe is based on tathata (thatness, suchness) and thus exoteric. But when we come to the Tantra, causation is by the six elements (see Appendix I, Part Two, A, 5), and esoteric by nature. In each yana we see that the causation theory is different: In Hinayana where every action has its result, the world of the present is based upon past karma. Such is a theory of causation by karma only. In the Mahayana, the world's basis is suchness or sunyata; but this concept is biased too much towards the purely mental and lacks consideration of the material side. Therefore, in the Vajrayana, we find the six elements, or enlightenment causation.

Even though this philosophy is included in the anuttarayoga of Tibet, still it is never practiced as a

basis for these higher teachings. If one asks many Tibetan Tantric teachers to explain about causation, they will still talk of tathata and say that everything is mind-only. Why? Because they have no experience in the six-element yoga. Therefore, I have chosen some points which the Eastern tradition emphasizes, but which are neglected in Tibet, where only the highest and most scholarly lamas are able correctly to investigate the meaning of the lower yogas. I want it to be otherwise with our readers. They should not think that six-element yoga is not included in the Tibetan Tantric works. It is, but it is not specially practiced.

First, one should recognize the importance of this philosophy and practice it, after which one may better understand the anuttarayoga.

4. The Five Signs

Every Tibetan ritual includes the five signs of a Buddha-body, but they are just verbally repeated by present-day Tantric students. They do not give a long time to their practices and so do not get at their profound meaning, valuable for the comprehension of anuttarayoga. If one has not practiced this Japanese yoga, but reading over the Tibetan yoga ritual passes by it, then through lack of basic practice, one's body does not correspond to a Buddha's body. Without this, one still tries to practice the third initiation meditations: the result we see in bad lamas who are married and making

merry! All this comes from skipping over the preliminary practices wanting to get a dakini too quickly. It is very dangerous.

C. Common and Special Preparations for Tantric Practice

1. Common Preparations

The guru is a very important condition, and first it is necessary to have one. Vajrayana is not like the Hinayana and Mahayana, where the Dharma is more important than the teacher (although in these yantras also, personal instruction has a very high place; see Appendix I, Part Two, C, 12). In esoteric Buddhism, one relies on a guru, not only upon Dharma—the guru is essential in the Vajrayana. In the other yantras, one may have a Buddha-image and, if one does not want the ordinations of bhikṣu (upasampada) or bodhisattva (bodhisattva samvara sila) one may consider the image as one's guru. This is impossible in the Vajrayana, where personal instruction and initiation are required.

There is a poem of fifty stanzas to teach students how to serve their guru. The rules governing the relationship between the teacher and pupil are naturally more significant here than in Hinayana or Mahayana. In exoteric Buddhism, after obtaining instruction from a teacher, one may leave, but in the Vajrayana, a student should never leave his guru without his permission.

Bhante noted here that there is nissaya in the Vinaya whereby student bhiksus should not leave their teacher unless they have asked his permission. But, he said, this is mostly only a formality these days.

The Vajrayana also has its special precepts, among which is the resolve to develop the bodhicitta so as to gain full enlightenment in this life (see Ch. XIII, Part One, B, 7). Of course, in the Mahayana, bodhicitta is also important, but there it is to save all beings first, concern for one's own progress being put in the background. In Vajrayana one first vows to get sambodhi and then ultimately save all beings. The Tantras sometimes criticize exoteric Buddhism, for they say that the bodhisattvas of the lower stages have no real power to save others; they just help others to enter the Buddha's gate.

2. Special Conditions for the Practice of the Lower Tantras

a. When one enters this gate, through the lower Tantra, one should practice eighteen methods of service (kriya) to the Buddha:

- i. To purify the three karmas (of body, speech, and mind). Then, concerning the three lineages:
- ii. With the bliss of the Tathagata-lineage, to purify the body.

- iii. With the bliss of the Lotus-Buddha lineage, to purify the speech.
- iv. With the bliss of the Vajra-Buddha lineage, to purify the mind.
- v. To wear the Dharma-armor.
- vi. To resolve to practice only within a specially demarcated area.
- vii. To make a visualized "Vajra-wall" around this area.
- viii. To visualize the shrine of the Buddha.
- ix. To make offerings to all gods who are protectors.
- x. To send a carriage to welcome the Buddha.
- xi. To request the Buddha to sit in this carriage.
- xii. To welcome the Buddha.
- xiii. To ask an enlightened king (Vidyaraja: wrathful manifestations and messengers of Vairocana) to subdue demons.
- xiv. Make a vajra-net.
- xv. Construct a vajra fire-palace.
- xvi. To offer fragrant water.
- xvii. To offer flowers.
- xviii. To offer everything to all the Buddhas.

b. To practice also the six noble methods:

- i. The noble method of reality;
- ii. The noble method of voice;
- iii. The noble method of word;
- iv. The noble method of color;
- v. The noble method of seal; and
- vi. The noble method of form.

These six all concern practices of repeating a mantra and using a mudra (ritual gesture). Both the eighteen and the six are practices belonging to the Kriyatantra. The following pertains to the Tantra of conduct—Caryatantra:

c. There are four branches of repeating a mantra: all of them are foundations for the third Tantra. If one wishes to learn them, many books may be read on this subject in China and Japan and in the Chinese canon.

D. Reasons Why There Are Many Preparations for the Third Tantra

Two Tantras have been quickly dealt with but the main meditations lie in the yogatantra. The reasons for these preparations are:

1. Demons

As the power of the Dharma has become great (in the Tantras), so demon power is also great. Great and powerful demons will come to the meditator, so it is necessary that one is able to defend himself or herself against them and subdue all the obstacles they create. For this, many mudra and mantra should be practiced.

How is it that these two practices can have so much power? The ten fingers (although very small) have many correspondences with spiritual power. The five

wisdoms and the five elements, for instance, all have positions of the fingers which correspond with them. Thus the meaning of the mudras has good connection with the philosophy of sunyata and the functions of Buddhahood.

Then Mr Chen gave a simile about the body in the three yantras. He said:

The purification of Hinayana is like the health of the body, a foundation for its existence. The sublimation process in the Mahayana is like the center of the body, the heart from which the blood circulates. The Vajrayana is like the various functions of the body out to which the blood flows. Function in the fingers reaches its utmost extremity. Just as it is no good having a body which functions only at one point, so in Vajrayana the function of salvation must be exercised at all points, for this function is Buddhahood. Thus mudra is so powerful.

Now what of mantra? Why is it so powerful? In ordinary speech every word has its meaning, so in the mystic alphabet (arapacana) of forty Sanskrit letters (see Appendix III, B, 3), every one of these possesses some correspondence to sunyata meaning. Even though this alphabet is Brahmanical in its origin, the Buddha has given each sound a special meaning connected with sunyata and therefore each has a specific function.

Raise any finger, utter any sound, and, connected with the entity of the truth, these are very powerful. Where they are found in Buddhism, they are quite unique. Also they are quite different from the magic of outsiders.

Mr Chen said, "Look!" Raising one finger with deliberation he told us:

One finger like this may cause enlightenment. One voice also may give enlightenment, like this: "hi!"

And the yogi uttered an abrupt and penetrating noise which at the right time and place might surely shake one into an Enlightened state. He continued:

One word can send a ghost to the Pure Land. One laugh of our mother Tara as she sat in Sarvarthasiddha Bodhisattva's head-dress before his Enlightenment, and all demons were subdued for him.

Meanings and Correspondences of the Palms and Fingers

Right palm	Samatha	Sun
Left palm	Samapatti	Moon

Corresponding fingers (Both Hands Have the Same Meaning)

Small	Earth	Faith (sraddha)	A
Ring	Water	Diligence (virya)	Vi

Middle	Fire	Mindfulness (smṛti)	La (Ram in Sanskrit)
Fore	Air	Tranquility (samatha)	Hum
Thumb	Space	Wisdom (prajna)	Kom (Kam in Sanskrit)

2. Becoming Close to the Buddha

Because one has now come into the mandala, one has approached very close to the Buddha, and there are many special things to be done. In exoteric Buddhism, the Buddha seems very far away—Buddha is Buddha and man is man.

(The writer here looked up and caught Bhante's eye, for the latter had been speaking on this very subject in the Vihara weekly lecture the evening before using two similes from the Saddharma Pundarika Sutra.)

But in the mandala one becomes just like the family of the Buddha. Before one can actually become a Buddha, one must get rid of the concept "I am human"; otherwise Buddhahood will be impossible. To rid oneself of this, in Vajrayana there is a special "society" (of Buddhas, bodhisattvas and deities), with special modes of behavior (of offerings, worship, etc.), living in a special country (the mandala of the Pure Land)—all this to

enable the many necessary things to be done.

3. Service

Because the Buddhas and the mandala are treated as the Pure Land, one's service to the Buddhas and one's offerings must be increased. For the Vajrayanist the Pure Land is here, not a paradise after death, and temples are not necessarily external but internally seen by visualization, that very place in which a Tantrika lives is his temple. (For this reason, the Tantra should always be made in a hermitage where one can study diligently and practice the detailed and elaborate visualizations in peace.)

4. Devas

All the Tantras are methods in the position of consequence of Buddhahood. Some of these methods are not liked by the peaceful deities, so before practicing them one must first send these devas away.

"You know," said the yogi turning to the writer, "you saw me perform that fire-sacrifice. At the beginning, I threw some offerings far away; that was for these gods and by this action they were dismissed."

Many things which in the ordinary way of exoteric Buddhism are forbidden, may be done after purification and sublimation into the position of consequence with

the methods of mudra and mantra.

5. Purification

Impurity of any sort easily blocks the conditions for Tantric practice. Therefore, all one's defenses must be built up very well.

6. Shortened time

Because the period of time from worldling to Full Enlightenment is shortened to only one life, so details of the Vajrayana path must be exactly prepared.

For these reasons, there are so many preparations. Now we come to the main meditations.

E. Meditation on the Six-element Yoga (Being One Practice Selected from the Garbhadhatu)

Before I speak on this meditation, there are some points to which I would ask readers to pay attention. Firstly, why have these particular meditations been selected? Because in Tibetan Tantra, they are neglected (see App. III, B, 3). Another point to note is that here we have not introduced the readers to all the mudras and mantras, though all the main principles of these are set forth. Instructions on the former must be obtained from the personal voice of the guru and cannot be obtained from any printed words. Whatever one's personal guru has

uttered is exactly right. There is a good story on this topic:

Once, a Chinese Tantric guru imparted to his disciple the mantra of Avalokitesvara, but instead of giving it with the usual sounds he gave it as: Om Mani Padme Niu. However, his disciple was very faithful to his master and very earnest in his practice. He repeated the mantra more than ten million times and above his roof appeared a circle of white light. Now it happened that a scholar-guru of the Tantric school was passing by and saw this holy manifestation. He thought to himself: "There must be someone here well-practiced in the Tantra," and he went to that disciple's quarters. Then the scholar asked the practitioner what was his object of meditation. The faithful disciple said: the mantra of Avalokitesvara—Om Mani Padme Niu. Then the scholar replied: Your guru is wrong, the mantra is: Om Mani Padme Hum. "Oh, yes, I am sure you are right, being such a learned teacher," said the disciple. "Thank you for correcting me!" Then the practitioner started repeating the mantra correctly, but his mind was now disturbed by some doubt and the circle of light over his hut disappeared.

This story emphasizes that one must have a personal guru in the Tantra and one must cultivate the highest faith in him and in his instructions. Only he can give one the mantra for repetition. (Even if the mantras are printed, they cannot be profitably used without the

teacher's own instructions.)

Regarding the instructions in the mudra, in this book we cannot draw all these finger positions, and even if we could there would be considerable danger of mistakes occurring. Words also cannot properly describe the mudra and, like the mantras, they can only be obtained directly from a teacher.

However, the most important part of these meditations is the visualization, not the mudra and mantra. The visualization practices are completely based upon the philosophy of the Tantra (see Appendix I, Part One, A, 2).

If a person has not yet met with a guru, he will be without the mudra and mantra and will only be acquainted with the meditations given in this book. Now, we recognize that mind is the essence, so such a person should proceed in practice according to our book of meditations. Hence, we have left aside the practices concerning body and speech and concentrate here upon those involving the mind. We should realize, however, that in the lower Tantras, the three karmic meditations dealing with the three secret conditions of body, speech, and mind are always mentioned and are therefore important. But by instructions given in the highest Tantra of Tibet, the former two are not so important as the third one—the mind.

After preliminary notes, we come to the actual meditations:

What is here called the "Six-element Meditation" has another name: "Five Wheels of the Pagoda." We do not use the latter, because the reader must not only know the five elements, but should have knowledge of all six, so that materiality and mentality are thoroughly identified. There are several steps in the process of this practice:

1. Enter into the Buddha's samaya (nexus, bond)

How? Visualize a moon lying horizontally. On it appears the sound A. Think of A as the philosophy of sunyata. Whenever this symbol arises, then mind and body are no longer human, one is already in the samaya of the Buddha.

2. Be born in the Dharmadhatu

Visualize LA, the bija or seed-mantra of fire. From the syllable LA come many flames and everything in oneself from top to toe is burned up without remainder. Secondly, a fire bestowal comes from the Buddha into our body and burns downwards. Thirdly, all sentient beings catch fire and every one of them is burned up. All obstacles are overcome and all demons vanquished after this and there will be no trouble experienced in meditation.

3. Visualize the pagoda-diagram

This should be closely studied to understand the various correspondences and meanings. First, one should know the five bija: these are the five pearls of the gnosis of Buddhahood (according to the sutra), or they may be considered the five hearts of the five Buddhas. When they are thoroughly practiced, then the bestowal of these Buddhas is quite easy to obtain. One should also understand their philosophical meaning:

A, for instance, means the unattainability of that which is unborn. This is not "nothing," but has a very mystical meaning difficult to understand unless one has practiced, a meaning that cannot be taught by a book. The unattainability means the ungraspable nature of sunyata, and even though we speak of it like this, still it appears in different ways.

VI means the unattainability of speech.

LA means the unattainability of purity and impurity.

HUM means the unattainability of karmic causation.

KOM means the unattainability of the equivalence of the sky.

The actual meaning of this last one is that one does everything (the emphasis is on action in kriya and carya Tantras): one has made so many offerings, repeated the mantra so many times, etc., as to have filled heaven and earth with these meritorious acts, to have performed so

many of them as to be equivalent to the unendingness of the sky.

The philosophic background of merits and voidness is found in the Mahayana but what is special in Tantra is illustrated in the following example: From A (which means unborn) comes the mystic birth of Buddhahood.

Also, the mantra is not available in Mahayana, it is only known after the sublimation process and comes as one of the functions through expedient methods in the position of Buddhahood found in the Tantra. So we come back to our definition (see Ch. III, F): "from being an abstract perception into a concrete realization." After purification and sublimation comes the function of salvation. That is why we have said that the purpose of Tantric practice is ultimately to save others, as distinct from the Mahayana attitude.

The seed-mantra A really corresponds to the earth-element. This is not just an empty theory, but a matter of fact. Just as the great earth can produce everything, so the sunyata of the unborn can bring forth every factor of salvation. This is how the Tantra can ultimately save others.

Then comes the second sound VI. Because it is not common speech and its nature is sunyata, from it emerges the Dharma-mark (laksana). Just as a flower blooms from the water it is put into, so all Tantric

dharmas are very powerful through the nature and foundation of the water element.

LA is third. The nature of every dharma is neither pure nor defiled. We have gone through the purification process in the Hinayana and the sublimation in the Mahayana but we have not yet come to the functions. As the seed-syllable LA corresponds to the fire, so we use this wisdom-fire to burn up all craving for both mentality and materiality. The function of the wisdom-fire may be likened to a fire made for cooking something. As the latter matures food so that one can eat it, so the former matures the spiritual food of Buddhadharma. The name of its function is "purification of dharma-marks."

Fourth is HUM. When we know the philosophy of karma as unattainable, then good and evil disappear. The karma of good and evil is stressed in the Hinayana and sublimated in the sunyata meditations of Mahayana (for in sunyata there can be neither good nor evil). But it remains only the theory of meditation until one comes to this Tantric practice called "turning the Dharma wheel." All Dharma wheels are in sunyata and this syllable corresponds to the wind which turns those wheels. Here are no good and no evil, and when the correspondence is also made with the mystic mind-element, then one truly turns the Dharma wheel.

The fifth syllable, KOM, has the meaning of the

unattainability of the equivalence of the sky, because every dharma is in its nature sunyata and therefore corresponds to the Dharmakaya. Now, the Dharmakaya is everywhere and the KOM bija corresponds to the space element; therefore, in this Tantra one visualizes every offering (breath-meditation, etc.), and makes it pervade everywhere. One even makes a little thing spread through all space. In the Mahayana, one knows well that the Dharmakaya is sunyata, but there one has no such expedient method as this in the position of consequence.

If one meditates on these seed mantras one by one and investigates their meaning, by such a samapatti the Buddhas, mystic powers, and functions of salvation are all easily experienced.

4. In this meditation, we have a double visualization in which one pagoda corresponds to our body (as already described), while a second one is visualized like a shadow or reflection in the reverse order in the ocean of Dharma. Our body stands on the earth, and within the body the earth-element is lowest. Thus the second visualization is to establish that our surroundings are also formed from the five elements. It is like the planet we live on: the gross earth may be covered with water, then comes heat (fire-element), and after that air, then space and so on, from gross to subtle.

Or again, as Bhante remarked, it is like those

peculiar Chinese balls, one inside another.

5. Turning the Dharma wheel is meditation of mudra and mantra only. To begin with, one becomes a Buddha, then one sits in a Buddha's surroundings to save all sentient beings. If one does not know the correct mudra and mantra here, then at least one may visualize this process.

Many stages have been left out, but these are the chief ones and have been chosen for their simplicity.

Note: In Mr. Chen's tradition some of the bijas seem to have become changed from their Sanskrit pronunciation. Thus above we give the yogi's tradition of practice while noting that LA in Sanskrit is RAM and KOM is in Sanskrit KAM.)

F. Meditation on the Five Signs of a Buddha-Body in the Vajradhatu (See also Appendix I, Part Two, C, 2)

1. Preliminary Meditations

a. Four boundless minds (Brahmaviharas). These have been mentioned many times already, and the promise made that we would speak about them in the Vajrayana. They have a different connotation here, meaning sunyata. This meaning they acquired in Mahayana where they just signify these four characteristic minds

grown as great as the Dharmakaya. Here, in addition, each is accompanied by a mantra and a mudra. In Japanese Tantra, the mudra given for all of them is the same, the mudra of Amitabha, but in my own meditation-light, four different gestures have appeared. We do not emphasize these, as the reader cannot practice them. He or she should, however, meditate on the meaning of the mantra and upon the accompanying sunyata. Not only are these boundless minds accompanied by sunyata, but also each one is associated with a different bodhisattva thus:

- i. Maitri (loving-kindness) with Samantabhadra Bodhisattva.
- ii. Karuna (compassion) with Akasagarbha Bodhisattva.
- iii. Mudita (sympathetic joy) with Avalokitesvara Bodhisattva.
- iv. Upeksha (equanimity) with Gaganaganja Bodhisattva.

b. Opening the gate of the mind or heart. Visualize A in the space in front of you. From this bija comes out a powerful light which is projected into the mind, causing it to open and become wisdom. The mind when open is like a palace.

c. Entering into the wisdom-seal. In front of the meditator a white lotus is visualized and on this lotus is a "moon-mat" with A upon its center. Take this A and put it into the palace: then the Buddha's wisdom has already come into the meditator's mind.

d. Harmonizing the wisdom-seal. We all have a natural wisdom and this is harmonized or mixed with the Buddha's wisdom. The latter is in the position of consequence, and although we have only visualized the Buddha-body, it comes to bestow itself upon us. How is this? The bija is visualized in the heart but after the wisdom of the Buddha has come (as an initiation), the seed-syllable is as though protected and embraced by that wisdom. This means making puja according to the Buddha Vairocana's great vows and visualizing the innumerable offerings described in the texts.

e. Ecstatic samaya. After Enlightenment, one attains pleasure in this samaya.

All these are in the nature of preliminary foundations in the vajradhatu; now we come to the main meditation:

2. The Five Signs:

a. To penetrate the nature of mind. This means to penetrate into the philosophic meaning, for not only our minds, but also the material of our bodies has come as a result of our human karma. A Buddha is produced differently, from the Dharmakaya, so first meditate on the nature of mind.

b. Practice the meditation of bodhicitta. This is visualized in symbolic form as a moon eight inches in diameter.

c. Receive the assurance-realization of the vajracitta. The symbol for this is the five branches of the Vajra. Visualize a vajra the size of a heart, then enlarge it to the size of the body (though one should not think of it as the body). Then make it equal in size to the hermitage, then equal to the sky, and finally beyond the sky: a vajra equal in size to all the Dharmadhatu. This meditation should then be practiced in reverse order.

d. One becomes a vajra-body and makes the vajra sometimes so vast as to fill the sky, at other times as tiny as the smallest seed, sometimes the size of the bija in the heart, and finally one makes it the size of one's body.

e. Finally, one becomes by visualization, the Buddha Vairocana.

These are the five steps to become a Buddha. Further:

f. One sits as a Buddha to receive the many offerings which are brought. Eight dakinis or vajra-women come bringing gifts. Their names are: Vajra-gaiety, Vajra-garland, Vajra-song, Vajra-dance, Vajra-flower, Vajra-incense, Vajra-lamp, and Vajra-perfume. (In our diagram (see Ch. IX, B) under the Yogic Tantra section, sixteen vajra-women are shown, but in this Tantra there are only eight.)

The vajra-body of Vairocana which one here acquires is

equivalent to the Sambhogakaya. Naturally one must receive the offerings made to all Enlightened Ones.

g. Lastly, when one has become Vairocana Buddha, comes the turning of the great vajra-wheel, after which all sentient beings are seen as Samantabhadra Bodhisattva.

"Now," said the yogi, "I must ask our readers to review the last few chapters together with their diagrams, and from this revision they will be able to see the correspondences very well and understand thoroughly the process of purification, sublimation, and function."

G. How to Practice These Meditations Daily

1. Morning time—one sitting:

Breathing meditation and all the preparations given in this chapter.

2. Before noon—two sittings:

a. Garbhadhatu meditation on the six elements. In comparison with the other meditations, this one should be practiced a little longer and most stress laid on the five elements of the body.

b. Vajradhatu meditation. Emphasize particularly the four boundless minds and all the preparations. In all

these practices the complete sequence of steps must be finished in one sitting, but we have mentioned here factors requiring special attention.

3. Afternoon—two sittings:

a. Garbhadhatu and the six element meditation, stressing particularly the pagoda of the surroundings and the turning of the Dharma wheel.

b. Vajradhatu. More emphasis upon the five signs and upon receiving the offerings.

4. Night—one sitting:

Some preparations of wearing the Dharma-armor using the appropriate mudra and mantra. There is, for instance, a special hand gesture for tying on the visualized plates of iron. When this armor of the Buddha's Teaching is securely tied on, demons can no longer attack. As the correct mudra cannot be given here, so readers must get the complete instructions from a competent guru. One should also repeat the 100-syllable mantra of Vajrasattva. This has two functions: it protects one from bad dreams and is used as a confession for all unskillful deeds committed during the day.

H. Realization

There are two kinds of theory relating to these practices.

The Japanese, who preserved this tradition, state that by the practice of these meditations, in this very life one can attain Full Enlightenment. They also claim that this (yogatantra) is anuttarayoga and that above this there is none. It is quite wrong to say this, as their tradition has never had the Tibetan anuttarayoga.

In the Eastern tradition, the six elements are practiced only as mentality but not in the material aspect. They have never practiced the five elements of Buddhahood in one's own body by way of the anuttarayoga breathing practices. By the authentic anuttarayoga meditations given in this book, energy (materiality) is transmuted into the wisdom-body of a Buddha.

However, the Japanese Tantrikas take yogatantra as the highest although it does not practice using materiality. As a result, even those adept in yogatantra leave after their death a physical body; whereas those accomplished in anuttarayoga have no body to leave, all of it having been transformed into wisdom-light (See Appendix I, Part Two, B, 3). There is a Japanese patriarch of the Shingon-shu (the Tantric school of Japan) whose body remains undecayed and must be shaved every month as though alive. They are very proud of this "miraculous" circumstance but it is not a good sign. This is taking the shadow for the real thing.

Further support for our comparison of these two yogas comes from the samadhi ritual of the Mahavairocana

Sutra where it is said:

"If any sentient being meets this doctrine,
And practices it diligently day and night,
In this lifetime that person will attain the stage of
joy,
And after sixteen lives will be Fully Enlightened."

The Eastern tradition makes a mistake: it says that if you visualize the sixteen bodhisattvas in the vajradhatu, then on the principle of one bodhisattva meditation to one life, when all sixteen are perfectly accomplished then comes Full Enlightenment. This is a great mistake.

I just believe the stanza as it stands, and it says quite plainly that the utmost one may expect from these practices in this life is to attain the first stage of the bodhisattva path (paramudita). Then one might ask: practicing this doctrine for sixteen lives without the higher anuttarayoga, would one even then get Full Enlightenment? Any person who has gathered sufficient merits to gain the first stage or more as a bodhisattva will automatically meet with anuttarayoga and would not "get stuck" practicing only the yogatantra. From this we can see that those who state that the yogatantra is the highest are not even persons within the series of sixteen lifetimes.

It is believed in Tibet that without anuttarayoga there is no possibility of Full Enlightenment.

Mr Chen got up, consulted his watch, saw that it was late, and then sat down again. He said: "We should now add the following:"

I. Additional Talk

In Japan, there are two schools, the Eastern Tantra (Shingon shu), and the eclectic school dealt with in the last chapter, Tendai shu (Tian Tai), both of them using Tantric methods for Enlightenment. The founder of the latter came to China to learn the Tantric tradition but he also studied Tian Tai and Chan. Elements of all three schools he gathered into one (so that Tendai of Japan is not the same as, though partly derived from, Tian Tai of China). He did, however, lay more stress upon the Tian Tai doctrines.

In the Eastern tradition of Tantra, garbhadhatu is a base for vajradhatu but he inverted these, making garbhadhatu highest. He also said that the samadhi of Dharma-lotus is the most important, and that the Saddharma Pundarika Sutra (with which it is associated) belongs to the Tantras. This is wrong, for it does not distinguish the esoteric from the exoteric doctrines. This distinction has never been formulated in Tian Tai though it may become clear after reading this book.

The Tian Tai in China established three philosophic truths about each dharma and each could be viewed from these three different viewpoints: the Real (sunyata),

the false (the name given to illusory events), and the Middle Way (the mean), these three expressing the harmonious triple truth of every phenomenon. For scholarly study, this teaching is very exact but it is not so helpful for practice. Even two divisions (of condition—fullness; and nature—voidness) are not really desirable but are a convenient method for preaching and for the ordinary way of talking. For three divisions there is no need at all. For practice, the non-dualistic position adopted, for instance, by the Old Schools of Tibet is much preferable.

One must therefore state quite plainly that Zhi Yi, the effective founder-patriarch of Tian Tai in China, never learned the Tantra and that the Dharma-lotus Samadhi is a meditation of the Mahayana.

The reader might also ask: "Is the Eastern tradition alive only in Japan now?" The answer is "no." In the last hundred years, one upasaka got the tradition from Japan and brought it back to China and then introduced many books from Japan. He had many disciples and one of these, Mr. Feng, Da An, was one of my gurus. His knowledge was even more profound and wide than his teachers. Others also have re-established yogatantra in China, such as the venerable Bhiksu Chi Song.

In Japan this entire tradition was preserved; to all who have kept it safe and transmitted it to the present day, we should be very thankful.

We prepared to return, for it was now nine o'clock. The flowers looked fresh in their water, and Mr. Chen said that they would still be here when we came again.

Chapter XIII

HOMAGE TO PADMASAMBHAVA WITH HIS CONSORT YESHE TSOGYAL IN HERUKA FORM, TO THE FIVE GREAT VAJRA-HERUKAS, AND TO THE ADI-BUDDHA SAMANTABHADRA

Part One

MEDITATIONS IN ANUTTARAYOGA TANTRA FOUND ONLY IN THE WESTERN VAJRAYANATRADITION

The writer arrived at the hermitage accompanied by a photographer. Inside they found that Mr. Chen had arranged his table as a small shrine with two Tibetan paintings, one of Amitayus Buddha alone, and the other of Amitayus embraced by White Tara, showing Ushnishavijaya in the heart of her wisdom-body. In front were offerings of fruit and flowers all carefully arranged by Mr. Chen. All these deities are associated with long life; this was thoughtfully planned by the yogi since the writer's thirtieth birthday had just passed. The previous week's flowers looked fresh, and Mr. Chen said it was a good sign of long life for the writer.

Very soon, Bhadanta Sangharakshita arrived and, not wishing to keep the photographer waiting, the

three sat down for work, the resulting picture, taken by the photographer through Mr. Chen's back window, appears in the front of this book.

After the photograph had been taken, various matters relating to Vajrayana meditation were discussed with the yogi, including, quite appropriately, practices giving long life. Mr. Chen had previously called our attention to the fact that Dharma-instruments should at least have a long life and preferably also be able to choose at will a good birth. Bhante then mentioned that he had recently acquired a set of eight different religious paintings of Guru Padmasambhava. A discussion of the practices associated with this great Tantrika followed.

As our talk did not begin until later than usual, due to the photo and conversation, so only half the chapter was completed during the evening.

As we began, Mr. Chen said, "In recognition of Bhiksu Kantipalo's holy birthday, we have the Long-life Buddha Amitayus upon this shrine." Then he continued with the usual opening to our chapters:

A. The Homage

In Tibet, without Guru Padmasambhava, the Tantra

could not have developed. According to Tibetan ancient history, King Trisong Detsan tried to build Buddhist temples in his land but they all collapsed or some hitch occurred preventing their completion. Suspecting the intervention of hostile demons, Bhadanta Santarakshita, then in Tibet, advised the king to send for the great yogi Padmasambhava. The yogi accepted the king's invitation, and both on his journey to Tibet in 746 C.E., and during his stay in the "land of snows," he subdued many demons who attacked the Holy Dharma. His journey took him through Kalimpong where he killed some demons and converted others, ensuring, of course, that those killed obtained a much more favorable birth in the Pure Land. The stories about him are legion in Tibet in spite of the fact that he lived in ancient times. All the various Buddhist schools respect him except a few of the more extreme Gelugpas. The local Gelugpa teachers of eminence, Dhardoh Rinpoche (well-known for his liberal and non-sectarian views) and Tomo Geshe Rinpoche (the reincarnation of a renowned yogi) both believe in him as a great teacher. The latter built a hermitage in a holy place associated with Guru Rinpoche, without whom the Tantra could not have been established in Tibet.

Homage is not given here to the guru's first consort Mandarava although she is no less worthy of respect. We especially honor his second consort, Yeshe Tsogyal.

Mr. Chen explained, "She has been my personal

guru. From her seen in my meditation over twenty years ago I obtained some secret instructions for the practice of the third initiation." The yogi continued with emotion: "I have not yet reached Full Enlightenment but still I keep up her special meditations."

This yogini was very devoted to the guru and to the Dharma he taught. She recorded many of his precious teachings and then hid the manuscripts in various places, such as in caves, among mountains, and under monasteries or in stupas. She came to India altogether seven times and in all her life she gave Guru Rinpoche no trouble, intent as she was upon practice and careful preservation of the Dharma.

His first consort almost did disturb the teacher's life since her father, the king, tried to burn him as a punishment for having carried off the beautiful Mandarava. But even in the middle of the flames the guru embraced her and the fire was soon extinguished as great deluges of water were poured down by mighty spirits and dragons. By this, the king and his court were converted to the Dharma.

His second yogic "wife" was not taken, like Mandarava, by the guru. It is said that the King of Tibet had all his most lovely ladies dancing in a circle and asked Padmasambhava to take whichever one he thought most beautiful. Guru Rinpoche replied that he loved them all,

but that the one who was truly devoted would come to him. At that moment, Yeshe Tsogyal prostrated herself before the teacher and out of love for him renounced all the riches of queenly life to follow him.

This story contrasts with the way that Mandarava came to Padmasambhava: He just flew in through a window of the king's palace and took her. Still, we should never criticize holy persons as though their actions were mundane and evil, even though when judged by conventional standards, they may seem unwholesome. In this case Guru Rinpoche knew from his insight that she was a dakini and, as it was impossible to gain her in any other way, he simply took her as his yogic consort. Similarly Marpa, Milarepa's guru, had nine consorts but he helped them all, one by one, attain the wisdom-light body of Buddhahood. There are many such stories in the Tibetan Tripitaka.

Padmasambhava and his two dakinis were all perfectly Enlightened as a result of their practice. Moreover, the Guru is worshipped in many different forms as shown in thangkas. Here we show and venerate them in the highest form of heruka.

All the three objects of our homage are, in addition, to be found in Padmasambhava. Not only that, the guru may be shown in the forms of nirmanakaya, sambhogakaya, dharmakaya, svabhavikakaya, and mahasukhrajnakaya; all these are him, from the

lowest to the highest.

Why do we pay homage to the five great Vajra-herukas? Because perfect meditations are included in the doctrines associated with them. If we learn all their teachings, there is no more to be done—we have arrived at Perfect Enlightenment. All these teachings have been gathered by the new sect of Tibet (Gelugpa). The five Vajra-herukas are:

First, the Vajra-heruka of great pleasure (applies to external forms),

Second, the Vajra-heruka of great joy (applies to internal sensations) ,

Third, the Vajra-heruka of the accumulation of secret doctrines,

Fourth, the Vajra-heruka of great power, and

Fifth, the Vajra-heruka of mahamaya (great illusion).

By some these deities and their doctrines are practiced separately; others take them together. In taking them together, the pleasure Vajra is in the head-wheel, the second Vajra-heruka is in the throat-wheel, the third Vajra-heruka is found in the navel, while the secret wheel has the power-Vajra. Taken in this way, the yidam (Tibetan for "oath-bound") is the joy-Vajra visualized in the heart-wheel. All five have special Tantric sutras detailing their meditations, which are certainly very important. If one worships them, then all the highest meditations of the Tantra are worshipped.

They correspond to the sambhogakayas of the five Tathagatas.

Third in our homage is the adi-buddha, corresponding to the dharmakaya. The Gelugpas never teach that the dharmakaya can have form. In the Nyingmapa teachings, however, the adi-buddha may or may not have form. When depicted, the image is white or blue in color (signifying the nature of dharmas), naked (indicating the nature of voidness) and in union with his consort (the union of compassion and wisdom). "Adi" is taken to mean "no beginning and no end" according to Nyingmapa tradition and, although symbolically represented by an image, is essentially formless. Such ideas are wonderful but not easily grasped by neophytes. (Some scholars have confused the adi-buddha with the conception of a unique creator-God.) The adi-buddha Samantabhadra should not, of course, be confounded with the bodhisattva of the same name.

All three objects of worship are identified in the Buddha of entity (adi-buddha), and in turn this produces the five Tathagatas. We should humbly revere this profound conception.

B. How Esoteric Meditations Excel Exoteric Doctrines

1. No Comparison

Fundamentally, esoteric doctrines and those of the exoteric schools should not be compared as they are not on the same level.

"One is higher, one lower," said Mr. Chen. He went on:

Comparing them is the same mistake people make about Hinayana and Mahayana—although they are both exoteric schools, still one is built upon the foundations of the other, and so they should not be compared as equals. This applies also to our present subject. How did this controversy of high and low arise in the first place? Believers in the exoteric schools have doubted that the esoteric traditions are higher than the exoteric. But in our system of three-yanas-in-one, the Tantras obviously stand highest—of this there is no doubt. The Mahayana is their foundation, and all its excellent points are included in the Vajrayana. It is wrong to compare these yantras as though they were opposites; this I do not allow! As Mahayanists who lack good advice may not accept this explanation, so we should give another reason.

2. Position and Initiations

Tantric doctrine is a yana in the position of consequence, but the Great Vehicle is a yana of cause. As an example: A Tantrika is like a man born into the palace of a king, upon whose throne he will sit one day. The Mahayanist resembles more the soldier working his way up through

the ranks, from private to sergeant, and from there up to commissioned rank, until by great effort he may even be able to gain the status of field marshal. But even this rank does not empower him to sit upon the king's throne.

"Of course," said Mr. Chen, "an example is not a reason and just as we can make up one supporting the Vajrayana, so the Mahayana follower can construct examples favoring the Great Way."

Our reason is that Tantra includes the initiations, when one, so to speak, is born into the palace. One who obtains them is able to sit upon the throne: He is a Buddha.

3. Philosophy

The philosophy of causation in the universe is quite different in these two yantras, being in the Vajrayana complete and reduced to scientific principles. Why do we say this? In the causation of the six elements the mental side is not overly stressed, nor is this causation theory biased only toward material elements. These two are identified in the six elements practice and the explanation given is very sound. In the sunyata school (Madhyamika), more stress is laid on mind and there are no meditations for the five material elements. The Idealist school (Vijnanavada) is similarly one-sided and the tathata they expound is not a finished doctrine; and

certainly the Hinayana Sunyata teachings are incomplete. Thus we see that philosophic background is very important to differentiate esoteric Tantra from the other yantras.

4. Direct Knowledge

The Tantras have expedient methods in the position of consequence (Buddhahood). The Buddha teaches them only from his experience of Full Enlightenment. Here we are not concerned with experience derived from the lower stages of the bodhisattva path. The knowledge direct from Buddhahood is found in the Tantras and in no other place. It is very rare, deep, and hard to recognize; thus it is called "esoteric." The exoteric doctrines are more obvious than the Tantras. The difference between exoteric and esoteric Dharmas is brought out in the following story:

I had a young friend studying the art of dyeing cloth in a technical college. For three years he studied hard and read many books, but even after that he did not become proficient. Fortunately, he contacted a teacher who, although a man of little book-knowledge, was very good in his practical work. My friend spent a few hours with him to see how the dyeing was done and as a result, became quite adept at the craft himself. To know by a few hours of experience is better than theoretical study for years.

Our Dharma-knowledge comes through purification in the Hinayana and sublimation in the Mahayana, but the Tantra contains the knowledge directing one to the essence of Buddhahood and has been imparted by the Enlightened One only to a few disciples having many merits.

5. Breathing Meditations

Exoteric meditation practices principally concern the mind, and though breathing meditations are taught, they are only used to calm a disturbed mind. Such practices do not use the five elements of materiality (although with the normal breathing process the elements are breathed in and out).

A higher value is placed upon the breath in the Tantra for by the time one is ready to practice the Vajrayana techniques, mental practice should have been already well established. Mentality and materiality are identified in Tantric practices, and then are very effective. In the lower Tantras one does find some visualization of the five elements but these do not correspond to the breath. By contrast, in anuttarayoga, the second and third initiations cannot be practiced without exercises using the deep-breathing of wisdom-energy.

6. Positions of Teacher and Audience

The Tantras are taught by the glorious sambhogakaya

Buddhas, but the exoteric doctrines are preached by the flesh bodies of the nirmanakaya Buddhas. In the former, both teacher and audience occupy a higher position, for it is said that only bodhisattvas of the eighth stage can be present at such preaching. Those who are not upon this high level need not despair, for their guru will surely help them by way of initiation.

7. Salvation

The Vajrayana surpasses the exoteric teachings because in the Tantras we find the principles of the two lower yanas serve as foundations, to which are added the expedient methods of Buddhahood. With such practice, the mystic functions easily emerge, and these conquer the five poisons (see Chapter VIII) in this world of five heavy evils. This is a kind of ultimate salvation. Here I refer the readers once again to our definition of Buddhist meditation (Chapter III, F): " ... and the functions of salvation are all attained." Now all parts of the definition have been covered.

C. How Anuttarayoga Excels the Lower Yogas

1. The Eastern Tradition

For us, anuttarayoga is without question the highest yana, but as we have said, Japanese Tantra is said to contain it and therefore in the Eastern tradition yogatantra is considered the highest. So for the sake of

clarification we should make some comparisons.

2. Method

In the highest yoga there are the practices of the wisdom (prajna) energy, the wisdom channel and the wisdom essence, but in the lower Tantras derived from the two great sutras (see Appendix I, Part Two, B, 4) the theory is written but the method unknown.

3. The Elements

Yogatantra does have the theory of the six elements, but the five material ones are not used as they are in anuttarayoga, where the five are taken in from the surroundings and converted into wisdom. This is a Buddha's breathing.

4. Heavenly Union

In the Japanese Tantra, the male and female figures in union (Tibetan: yab-yum; Sanskrit: yuganaddha), are not known. They do have a few deities who embrace, but only in heavenly fashion (without contact of the reproductive organs) and with meditation bodies. In their case, while the bodies are higher (dhyana-bodies), the function is lower (not involving all the elements).

Anuttarayoga includes practices with the body of flesh and many deities are shown in a symbolic sexual union.

Our emphasis is on the fact that the physical body and its energies must be utilized as a means to Full Enlightenment, and transformed in the process. Therefore, we practice love in the human fashion using the five elements of materiality and this flesh body composed of them, though only after the purification of Hinayana, the sublimation of Mahayana, and the resultant mystic functions of Vajrayana.

Notably, there are only two gods shown in heavenly love embrace in Japanese Tantra. In the Tendai school, the god of wealth is shown thus, and in Koyasan (the mountain retreat of the Eastern Tantra tradition), Ganesha, the elephant-headed god, is so depicted.

5. Wisdom-Energy

The practice of wisdom-energy effectively rids one of the natural or innate defilements of self and of dharmas (see Chapter IX, I, 3). The obstacle of knowledge (Jneyavarana) is easily converted into wisdom in the anuttarayoga through the methods of the third initiation. In it, natural wisdom and natural bliss are identified and thus all subtle obstacles are conquered and Full Enlightenment gained.

In the Japanese Tantra, there is no such practice.

6. Other Methods

In the anuttarayoga doctrines there are some methods taught to get rid of birth, death, and the intermediate state (Bardo); however, in the lower Tantras there are no such methods.

7. Realization

Regarding realization, it is written in the yogatantra Mahavairocana Sutra that after sixteen lives, one will attain Full Enlightenment by practicing the third Tantra. In this life, at most, one will only attain the stage of joy (see Chapter XII, H). Anuttarayoga, however, promises the attainment of Full Enlightenment in this life.

In the Western Tantric tradition, the highest yoga is always divided into four stages according to the four initiations. Tonight we can only talk about the first two initiations; the third, being very elaborate, must be left until next week.

D. Meditations of the First Initiation

Before we discuss this, we should establish some definitions. The five small wangs imparted at the time of the first initiation in anuttarayoga and those given in the third yoga may seem quite similar to beginners. How are they to be distinguished?

1. Comparison of Initiations

a. The difference concerns the outer initiation. In anuttarayoga the guru who gives the wang ("initiation" in Tibetan) whether with or without a consort, must visualize himself in the heruka-form. From his union in this form, he obtains some vajra-love nectar for the initiation. In Japanese Tantra, this practice is unknown and only fragrant water is used.

b. In the inner initiation, the disciple also visualizes himself in the heruka-form regardless of whether he has or has not a yogic partner. In the first anuttarayoga initiation, which particularly concerns the body, the guru is visualized with light coming from his vajra (male organ). This light comes out in the form of a hook which is inserted into the disciple's heart. There it hooks onto the eighth consciousness visualized in the form of the yidam and this is then withdrawn into the median channel of the guru's body. From there it passes into the lotus (female organ) of the dakini. From the dakini's womb, the disciple's consciousness is reborn as a heruka son. Such a process is absent in the third yoga.

c. There is a complete classification of the bodhicitta into five sorts in the anuttarayoga while in yogatantra only four are known. They are as follows:

- i. Citta of will—corresponds to the nirmanakaya
- ii. Citta of conduct—corresponds to the sambhogakaya
- iii. Citta of victorious significance—corresponds to the Dharmakaya

- (These three only are found in Mahayana texts.)
- iv. Citta of samadhi—corresponds to the svabhavikakaya (found in yogatantra)
- v. Citta of the essence of the six elements—corresponds to the mahasukhaprajnakaya (found only in anuttarayoga)

The last is found only in the highest yoga and is unheard of in the Eastern tradition. In it the five elements and five wisdoms are well identified, just as the sperm and the ovum unite and interpenetrate.

"Even in Tibet," said Mr. Chen, "all five bodhicittas are never mentioned all together, but I have collected them and find that they correspond to the five bodies of a Buddha."

2. Three Important Conditions

After one receives the anuttarayoga first initiation, one should practice the growing stage (utpannakrama) of the samaya body (see Appendix I, Part Two, C, 6). We should give some definition of this term.

There are, altogether, three kinds of body of which samaya is the gross one. A samayasattva (in Tibetan, literally "oath-bound" natural holiness), is that anthropomorphic form of a Buddha or bodhisattva on which the meditator regularly practices over a long period of time, until he realizes unity with that

wisdom-form. A person has only one yidam, either selected by oneself or chosen by the guru, and to this yidam one is bound by an oath taken at the time of initiation. This requires one to practice regularly with the yidam form and mantra according to the guru's instructions.

One's practice must of course be based upon a secure realization of sunyata—without this there may be serious consequences. On this point there is a good story.

Once there was a lama of the Yellow Sect who had taken for his yidam the god Jig-je (Vajrabhairava), a very wrathful deity with awesome faces and three eyes angrily glaring. From his mouth issue fierce flames. The lama maintained a great concentration upon his yidam until particularly the eyes of Jig-je and his own became identified. After this he found that everyone he met died from his wrathful glance, and anger seemed constantly burning within him. He became very distressed over this and did not dare to go out or to meet anyone. Finally, he told his guru what had happened: "I am very sorry about this," said the lama, "for I want to save others, not kill them." His guru told him to stop meditating on Jig-je's eyes and explained that his ability to kill indicated that his bodhicitta was not developed sufficiently.

However, I think it was not the lama's fault that he lacked bodhicitta. It was the fault of the guru who

should not have given him an initiation unless the bodhicitta was already strong. This lama had already come to the practice of a Tantric yidam and therefore the time for meditation on the bodhicitta had passed. The guru was also at fault in that he should not only have given teachings on the form of the yidam, but also on the philosophy underlying the practice. The yidam is the reflection of sunyata and neither the void nor its reflections can work any harm when they are well-identified. The wrathful eyes of Jig-je do not show human wrath, but the latter, if not sublimated in the Mahayana, can do much evil if associated with wrathful deities in the Vajrayana. Thus, the lama's eyes killed from the power of untransmuted human anger in him and not by the Great Wrath of the divine Jig-je.

This story shows the importance of going step by step and is surely a good warning for those who might think of rushing headlong into the Vajrayana. Especially, it shows how important are the sunyata meditations and their thorough realization.

In Tantra, the body is like the outer practice and every point of it has to be visualized minutely and perfectly identified with sunyata. Even each little hair should be realized as void and in visualization be seen as though hollow. The inner practice means the recitation and visualization of the mantra. For the yidam practice, there are these three important conditions:

a. Clarity. This means that not only must the form and color of the deity be clearly seen, but every hair of the eyebrows, the eyelashes and all the hairs on the anthropomorphic body should be visualized clearly. As we do not speak of art, our subject being meditation, so besides form and color, there must also be clarity of philosophy. It is essential that a good understanding and a deep realization of sunyata accompany these meditations; otherwise, they will not be effective. Therefore, besides clearly seeing the deity's form as a reflection, or as a bubble, translucent and made of light, it is also most important to realize deeply sunyata philosophy. I have written a paper on this, as it seems to me that the venerable Tsong-khapa's otherwise excellent *Ngag-rim* (Great Stages of the Tantric Path), is deficient in its emphasis on the practical value of realization of the void.

b. Firmness. In common books on this subject, it is said that the visualized form must not move or change. Their instructions are that after the form is seen clearly, the practitioner should make the anthropomorphic body firm and unmoving, while his own flesh body is not perceived even for a moment—not even in a dream. For instance, if the practitioner visualizes himself as a great, holy, powerful vajra deity with two horns, then when one passes through a door, one should bow the head so that the horns do not catch in the doorway.

I should like to add that firmness not only of form, but

also a steadfast samatha of samapatti on the entity of meditation is essential. If one just sees something with the sixth consciousness (mind-consciousness) and this is not accompanied by a deep samatha, then there can be no correspondence with the holy form. We must emphasize this: Firmness is really derived from the FORCE OF SAMATHA. Without this (using the sixth consciousness), one is only thinking about the deity, and this wrong method can, if persistently practiced, lead to all sorts of stresses and strains, even to disease and, worst, to madness.

c. The Holy Pride of Buddhahood (see Appendix I, Part Two, A, 4). Human pride is a sorrow of egotism, but the Pride of the anthropomorphic Buddha-body is a merit of voidness and mercy. All the holy characteristics of whatever holy being one visualizes must be acquired by the practitioner, and he should perform many actions for others, just as that holy being does.

I want to add what I mean by this term. This Holy Pride of Buddhahood comes from such factors as the function of saving others through merits and virtues. One often hears gurus say, "I am a Buddha."

Here Mr. Chen imitated such a guru, sitting up very straight upon his stool as though it were brocade throne, and assumed a rather comical but undeniably haughty expression. He continued, "These teachers sit in their finery and proudly

proclaim their Buddhahood. 'Look, so many disciples follow me; look, so many lay-people worship me; look at all these books and holy treasures, and look at the wealth I possess!' In their pride, they may even say: 'Look at this or that mark of Buddhahood!'"

"But then," said Mr. Chen, relaxing, "one may look at their way of life, the way they treat people—then it becomes obvious whether or not they are really Buddhas. Such teachers are neither Buddhas nor have they understood at all what is meant by a Buddha's Holy Pride. Such teachers have even rebuked me, telling me that I lack bodhicitta because I have remained a hermit so long. 'What are you doing for such a long time?' they say. 'You should come out and proudly show the Buddha-attainment.' All such talk," Mr. Chen said gravely, "is a sorrow for those teachers."

The Buddhas' Pride is not like this: Holy Pride causes progress and cannot lead to any sort of spiritual fall. It is not the same as human pride, for Buddhas have long since rid themselves of the defilements on which ordinary conceit depends. In this respect, it seems to me that this practice is correct: Whatever happens, we should immediately ask ourselves, "What would be a Buddha's action in this circumstance?" If all the meditations so far described here have been practiced and realized, then we should have a clear answer to this

question. Our attainment of Buddhahood has to show in the ordinary situations of everyday life—otherwise it is not perfect Buddhahood. If we have really attained to Full Enlightenment then we shall, in all places and at all times, always show a Buddha's actions and never follow human ways.

All these points are important for practical purposes and are lacking in even well-known Tibetan works. We should always hold to them for meditation on the yidam in the growing yoga.

3. Three Kinds of Samatha-Samapatti in the Growing Yoga

a. First is the growing yoga meditation of sunyata, which differs from the Mahayana, where there is no mantra-repetition or visualization practice. Here one should repeat the mantra and visualize the world and all the beings in it as sunyata. This must be done before visualizing the yidam.

b. From this sunyata meditation, visualize the yidam. This is a meditation on the reflection of sunyata (sunyata conditions, not sunyata nature).

These two points taken together are the first step.

The second step, when the yidam meditation is accomplished, is to visualize all the worship, offerings,

etc. This is not the main meditation "trunk" but rather a samapatti "branch." Nevertheless, it has to be completed.

When all this is done, then one goes back to the main practice and, visualizing the mandala of the yidam, places this in one's own body. This melts into the heart, which in turn contracts into the mantra. This again disappears into the bija, which finally melts away into sunyata.

c. From the second sunyata of reduction the holy yidam appears again. It must come just as a fish jumps out of the surface of the ocean: The yidam must quickly appear from the voidness-ocean. In a flash, one sees that the nature of sunyata and its manifestation as the yidam are identified. When this stage has been experienced, this is the real Enlightenment of a Buddha.

By the above three kinds of samatha-samapatti, birth, death, and the intermediate state are abandoned one by one.

4. Visualization of the Surroundings (Mandala)

Mr. Chen produced a large photograph of a mandala acquired from a departing Chinese Buddhist. It was not one which he had practiced himself and he was not sure which meditation it represented, for, as he explained, there are many

hundreds of these mystic diagrams. It was, however, quite a typical example and served to illustrate his explanation.

Now we have finished the meditations of the body and we may go on to discuss meditations relating to surroundings.

a. Explanation of the mandala

Pointing out various features of the mandala as it lay before him, we progressed from the outside elements to those in the center.

The outside circle shows the eight great cemetery grounds with bones and decayed bodies in abundance. The next ring represents the five elements and is colored appropriately in bands of colors, each one associated with one of these elements. Inside this, three walls are shown, one of vajras, one in the form of blooming lotuses, and the last composed of skulls.

One must remember that while the mandala picture is only in two dimensions, it is to be visualized as three-dimensional. For this reason, some features of the mandala are hidden under the surface of the two dimensional picture. For example, in the center of the mandala, under the palace, is a large crossed-vajra. Again above the surface of the picture and therefore above the palace and its surroundings is a vajra-net,

visualized as being made up of linked vajras.

The palace itself is square and set within a precious world of trees and flowers inside the various walls already mentioned. The four gates leading from this world into the palace have beautiful roofs and carvings; all bedecked with Dharma-pennants. The interior of the palace has a precious floor of gems: The East side is white, the South is yellow, the West is red, and the North side is green.

On the floor of the palace, at its center, is the yidam, sitting upon an appropriate throne. The figure may be single, double, or manifesting many forms, depending upon the ritual instructions.

The simple visual meditations on the pagoda in Japanese Tantra are just preparations for these more complex practices.

b. Symbolic significance

"We should not only meditate on the forms; we must know their meanings." Mr. Chen then showed in some detail the symbolic significances of the mandala's parts.

The eight cemeteries: To begin with, these remind us of the two sorts of non-self (of pudgala and of the dharmas; the realization of impermanence also arises with this

samapatti).

The five elements: In their treatment, we may see a continuous evolution from the Japanese Tantra. There, considered only on the mental side, they are symbolized very simply in the pagoda-form; here, they are built into the exact and complex structure of the mandala, and their material aspect is included. They constitute the Buddhas' surroundings in the Pure Land and are very exactly arranged: This differs again from the Amitayur Samapatti Sutra where such complete descriptions are not given. When one visualizes these different parts of the mandala, their meanings must be kept in mind.

The wall of vajras: This represents one's strict observance of the sila, and its purpose is to keep out demons and prevent them from disturbing the precious land within. If the moral precepts are maintained pure and unbroken, then this vajra-wall will be strong and will effectively protect against demons. Without pure morality, the vajra-wall will be weak.

The lotus-wall and the skull-wall: These symbolize respectively renunciation and sunyata.

Under the crossed-vajra, a thousand-petalled lotus symbolizes the lotus world, and is also a symbol of renunciation in the Hinayana. Why? The lotus grows up fair and pure from foul-smelling mud, unstained by the muck and filth. Similarly, renunciation must be pure and

unstained by worldliness.

The other lotus on the precious palace floor: This is the actual seat of the yidam. This lotus has the meaning of renunciation even of dharmas, accomplished during the sublimation process in the Mahayana. If one's renunciation is not complete, one should still try to visualize these lotuses in their proper positions, after which, renunciation may become perfect. This is an example of a method in the position of consequence.

We repeatedly notice the close correspondence of all these details with the attainment of Buddhahood. For example, there are four gates of the palace and different books say that they mean the four Noble Truths, the four boundless minds, or the four mindfulnesses. We should make this point certain. When the yidam is a nirmanakaya form such as Sakyamuni, then the gates stand for the four Noble Truths. When Avalokitesvara is the yidam, then their meaning is the four boundless minds; and if the center of the mandala is occupied by a yidam of wisdom (as Manjusri), then the gates must correspond to the character of the yidam.

In the palace, the roof is held up by eight pillars: They stand for the factors of the Noble Eightfold Path.

"Even if we talk for a month," said the yogi, "we cannot finish explaining all the symbolic meanings of the parts of the various mandalas, for we must

understand that nothing depicted there is just ornamental: It is all significant for meditation. To find out all this information," said Mr. Chen, "it is necessary to read one of the books describing yidams and their surroundings."

5. Degrees of Realization

There are three degrees of achievement regarding holy appearances (these are correlated with the section on realization in the chapter on definitions (see Ch. III, E, 4)).

a. Inferior degree: In a dream state, the practitioner achieves a vision of the yidam.

b. Middle degree: The second stage occurs during the state in which the meditator sees the vision while half-awake and not disturbed by dreams (this corresponds to "Ta").

c. Superior degree: Finally, in oneness of meditative concentration, the holy appearance is achieved. Within this highest experience, there are also three grades. The lowest is when, in unity of concentration and meditation, the deity's form can only be seen by the practitioner. The middle grade of achievement is where the holy one is seen by others also; while the ultimate grade is when the practitioner can maintain the holy manifestation even when he or she leaves the meditation seat and can

perform deeds just as that holy being does. The holy body may be touched by others also (these three correspond to "Nyang").

E. Second Initiation Meditations

1. Practice

The main meditation of the second initiation is called tummo in Tibetan (Sanskrit: candali, meaning the wrathful fire of wisdom); there are also subsidiary practices concerning dreams, sleep, and phowa.

Evans-Wentz, in the work he edited, *Tibetan Yoga and Secret Doctrines*, treats equally all the six practices of this initiation. Although this is traditional in Tibetan practice, still I do not agree with this, for if one gains success in tummo, the main one, then all the others are accomplished.

Success in tummo depends upon the correct use of the deep breathing methods. There are four important stages:

a. Meditate on the sunyata of the body—one has already practiced and realized this in the growing yoga. After that, visualize everything as hollow, with only the substance of a bubble. The flesh body is realized as completely empty inside, while outside it is like a colored shadow of the Buddha-form.

b. In the void body, visualize the three great yogic channels (to the left, the sasi; on the right, the mihira; and in the center, the susumna), all seen as void. The five or seven wheels (cakras) are also visualized and perceived as void. It is most important to practice with the median channel and realize its void nature. Sometimes it is contracted to the fineness of a fiery hair, and sometimes expanded to a torrent of fire engulfing the three worlds (see Evans-Wentz).

c. Practice the sunyata meditations of energy-breathing. During deep breathing, a breath should be held so that one can correspond its three stages of inhalation, holding, and exhalation with the three vajra wisdom syllables: OM—AH—HUM. This should be done very carefully and must, of course, be very finely accompanied by sunyata, so that the energy-breath becomes wisdom-energy. In most books this process is not given.

Mr. Chen then laughed, asserting, "This is my pride!"

d. Sunyata of essence. In the Tibetan Vajrayana there are two sorts of semen, the red (kun) and the white (tha), hence this practice is known as "kuntha." "Kun" refers to the five wisdoms and "tha" signifies the essence of the five elements. When the red one rises, the white goes down. Together they make Buddhahood, but they must correspond very exactly to the sunyata of wisdom

(red) and the sunyata of pleasure (white). When they are well identified, the Buddha-wisdom arises.

In the five meditations of the Hinayana, there is one concerning breath. Now we see that its significance in Tantra is quite different, and is the highest stage among our breathing practices. Readers should see our second diagram in Chapter X (see also Ch. VIII, G) for the correspondences through the various yantras.

2. Realization

This depends on two factors: sunyata and breath. The realization of sunyata has already been given (see Ch. X, Part Two, H) and it only remains to list here the three degrees of breath-realization.

Mr. Chen then showed how the breath timing is calculated. Sitting up straight, with the left hand in dhyana position, he drew in a breath and then—rhythmically and unhurried—tapped with the fingers of his right hand first upon his right knee, then his left knee, then his forehead, and finally he snapped his fingers.

a. When one can hold a single breath for 36 of these cycles (about one minute), then this is the lowest achievement.

b. The middle rank is calculated in the same way but the

breath is held for 72 cycles.

"I have arrived at this stage," added the yogi.

c. Repeating this process 108 times during one breath is considered the highest achievement.

Higher still, however, is the accomplishment of some Tantric sages, who, during their sitting practice, only take six breaths in twenty-four hours.

For the realization of form, the sign of success is when the median channel opens and all its knots untangle.

Mr. Chen explained with a grimace, that in most people their cakras are all blocked and their channels knotted.

Before the wheels are all open, five or ten signs are experienced, such as sparks, the moon, the sun, the light of stars, flashes of lightning, etc.

When the median channel is opened, the Dharmakaya is won; and when the five wheels are cleared, the sambhogakaya is attained; and at the time when the 72,000 channels are all purified and straightened, then many nirmanakaya forms may be projected by the yogi.

This concludes our section on the realization of meditations in the second initiation. We shall not have a

real conclusion to this week's talk, as the chapter is to be continued next week with the meditations in the third and fourth initiations.

After saying this, Mr. Chen got up and gave to everyone present some of the offerings to the Buddha of Long Life, Amitayus. Cookies and oranges arranged as ritual offerings, together with a slice of birthday cake, were given out as a blessing that this existence may long continue for the sake of the Dharma.

Subsequently, Mr. Chen again spoke upon the Buddha Amitayus. He said:

He sits upon a lotus and, as you know, this is a sign of purity. If one takes Amitayus as one's yidam, then not only must one have purity, but also it is necessary to make one's renunciation early in life. Then with good practice and much time accomplish everything, one will receive long life. The renunciation of a bhiksu also includes the will to purification.

The moon-mat upon the center of the lotus, where Lord Amitayus sits, is a sign of the great bodhicitta which issues out of the sunyata meditations. After such practice, the mind is great, not narrow, and always kind, never cruel. Purity, compassion and sunyata-wisdom are the factors which prolong life. I must emphasize that not only should the form of this Buddha be kept in mind

and meditated upon, but also that it is necessary to develop in oneself the great virtues of Amitayus which are signified by his form.

Confucius also said, "For the man who is always beneficent, life will be very long." In Buddhism, too, we recognize bodhicitta as the prime factor for long life.

Part Two

MEDITATIONS OF THE THIRD AND FOURTH INITIATIONS OF ANUTTARAYOGA

As Mr. Chen's usual two visitors neared his door, they heard the sound of the vajra-bell, and they arrived at the door just as Mr. Chen opened it to invite his visitors in.

The writer's attention was attracted by the rosary held by Mr. Chen. It was rather short and the beads were broad and flat so he asked out of curiosity, "What is it made from?" "Human skull," was the yogi's reply, as he handed it to the writer. It then became clear how the rosary was made, rings of skull-bone of slightly irregular thickness and diameter were threaded together to make up the usual 108. Bhante said that these were quite common, adding that there was a young Tibetan in the area who specialized in anything connected with death. "He's very ghoulish in this respect but certainly of good character and very religious. He is well known as an expert at digging things up. As soon as he hears of a funeral, he rushes off to see what can be saved. His room is full of bits of human bones, skulls, and some special relics of holy lamas."

This topic turned into a discussion on stupa-symbolism and Vajrayana practice and from there we very soon came to our opening section of this part of the chapter.

A. Meditations in the Third Initiation

There are two kinds to be considered here. One is for monks and the other for laymen.

The male bhiksu is obviously not able, by the nature of his precepts (the Vinaya) to use a physical dakini. For his practice, he visualizes a mind-made dakini and her embrace brings about the great pleasure which must be identified with the great void. The meditation is, in any case, the same in essence for the bhiksu or the layman; only the conditions are different. The layman can, of course, use a physical yogic partner if he wishes.

It must be as Milarepa said: "On pleasure meditate with sunyata; on sunyata meditate with pleasure." Sometimes when this yoga is practiced, these two factors are not experienced together. At times there is more pleasure, and at others, more concentration upon sunyata. But a good yogi will try to perfectly identify the two with each other (see our table below).

THE CORRESPONDENCES OF SUNYATA AND ANANDA IN THEIR SAMADHI IDENTIFICATION

Four Anandas	Four Sunyatas	Four Cakras	Four Moments of Feeling
ANANDA (bliss)	SUNYATA (voidness)	FROM HEAD TO THROAT	VICITRA (stimulus)
PARAMANANDA (transcendental bliss)	ATISUNYATA (vast voidness)	FROM THROAT TO HEART	VIPAKSA (elaborated reflex)
VIRAMANANDA (wonderful bliss)	MAHASUNYATA (great voidness)	FROM HEART TO NAVEL	VIMARDA (final response)
SAHAJANANDA (simultaneously-born bliss)	SARVASUNYATA (all voidness simultaneously wisdom)	FROM NAVEL TO REPRO- DUCTIVE ORGANS	VILAKSANA (after consummation with awareness of all potentialities)

1. Why is the Heruka-Form Used?

The reasons for this are written in detail in Professor Guenther's book, *The Tantric View of Life*. Here we shall confine ourselves to some simple reasons.

Principally, the answer to our question is that inwardly, the female energy is the expedient force, while the

corresponding male energy is the wisdom-force. The outer bodies are the reverse of this: The female body is associated with wisdom while the male represents the aspect of skillful means and compassion.

Mr. Chen said, "Female breasts and hips are attractive. Whatever is beautiful represents wisdom, for beauty and wisdom are both attractive. Contrasting with this, the female's inner energy represents expedient force, because of this, even a single touch-sensation by a man can result for him in seminal discharge. Even fainting can come about from contact with a powerful dakini.

The male is complementary, and though his outside aspect represents skillful means, his inner energy is the wisdom-force. This we see since the outer body is usually not beautiful, only the male organ being attractive, while the inner energy is quickly excited and easily leads to a discharge. This is because the wisdom-force energy acts abruptly if the male lacks strong patience to hold in the semen during the love action. Only through the median channel will this energy become true wisdom, and the way for it to pass is through the reproductive organ, called the "lower gate." The upper gate is the nose, and these two gates must be balanced: This results in true wisdom. In the act of love with the lower gate, one takes advantage of the female expedient energy. At that time the median channel is easy to open.

All this constitutes the main reason why the heruka form is used.

We should also note that the yogini will receive wisdom-energy from the male and in this way, through vajra-love, both help each other toward Perfect Enlightenment.

Mr. Chen then produced three sheets giving answers to the question, "What are the reasons why the highest Buddha-position can be attained by the practice of vajra-love?" These are the answers he gave to an American Buddhist:

a. When we receive the third initiation (wang), we have the right to practice vajra-love, and the reason for this is as follows:

First of all, everything—whether good or evil by nature—is voidness. Hinayana affirms the voidness of self but not that of dharmas. In the Lesser Vehicle, the stress is very much upon the keeping of the precepts both by the monks and by lay people. Within the monastic discipline of this vehicle, a man neither touches nor even looks upon a woman.

In the Mahayana, it is known that all dharmas are void and a lay follower of the Great Way may have contact with the female sex in the holy service of the Dharma and to save sentient beings. He may even go to a woman

and satisfy her desires (providing he is not also a bhiksu) as a skillful means to save her. The Lord Gautama, in one of his past lives as a bodhisattva, used this method (see Ch. X, Part One, B, 2, a). Then, finally, in the Vajrayana there is a canonical discourse called the "Great Pleasure Vajra Sutra." It says that as everything is empty, worldly love also possesses the nature of sunyata. Whatever is sunyata, that also is pure. Everything is therefore pure, and everything includes desire or love, so this is also quite pure.

This is the reason according to the doctrine of sunyata.

b. Enlightenment is attained by the highest wisdom, which penetrates the lowest lust and subdues it. Nothing should be left outside this wisdom. If there remains something which cannot be subdued by wisdom, then this wisdom is not the final, perfect one.

c. The negative method of destroying lust is by following the way of lust and using it to destroy itself. For instance, when we see a robber, we should follow after him to seize him. If we want to get a tiger-cub, we must go to the tiger's cave. When we are poisoned, there are medicines which are themselves poison but are used as effective antidotes. As another instance, when we fall down we should take advantage of the support offered by the same earth to get up.

It is through lust that we acquire a human body. When

we are in the intermediate state we see our future parents engaged in the love-action and, loving the mother, we find ourselves entering her womb, that is, if we are to become a man; a female will be jealous of the future mother and try to get the love of the human father—and in the same way enter the mother's womb. Thus, we must understand that the cause of our unending transmigration is our own ignorance combined with the sorrow of desire.

Therefore, according to our examples, whether we want to continue as a human, become a heavenly person, or attain Buddhahood, we should in all cases take just this same way of lust.

To explain this apparent paradox, Mr. Chen spoke as follows:

Among non-Buddhists (in Taoism and Hinduism for instance), a divine love is emphasized, but this is not the vajra-love of Buddhism. If we follow precepts which forbid certain actions (as in the case of bhiksus and bhiksunis, who cannot have sexual intercourse), though this is good as far as it goes, still the seeds of lust lie in the eighth consciousness, and whenever they have a chance, they are sure to germinate. From the viewpoint of ultimate liberation, this way is not good—it is a way of repression. The Mahayana follower has a better way (but, we should note, it is founded upon initial practice of the Hinayana method). He is able to meditate upon

lust and the love-action in sunyata. Thus, while he is engaged in this practice, no woman will be able to lure him. But when his sunyata concentration is disturbed, then the demon of lust may easily arise again. Thus we see that this too is not the way for its ultimate destruction. For this reason, there are in Vajrayana many mental and physical methods to actually enlarge the sorrow of lust and thus to finally destroy it. In practicing such methods, the more pleasure that the disciple experiences, the more he or she attains the meditation of the great voidness. According to the degree of pleasure derived from the practice of vajra-love, the more profound is one's knowledge of the void, and the better one's chance is to penetrate that lust and subdue it without any seeds remaining. That is why vajrayogini is so important. She is the mother who enables us to destroy the seeds of lust—she is truly called "Lust-destroying Mother."

Truly, we may say that when we escape from the attractions of a woman, it is only a temporary escape of lust. If we meet a woman in our own room when other persons are not present, a monk may still keep his precepts, but he does not enjoy the experience. In the case of an advanced yogi, would it not be better for him to enjoy the experience and use it, rather than escaping from it? When an advanced practitioner meets a woman with whom he may enjoy sexual intercourse, they can mutually help each other in union towards the highest goal—Buddhahood. In this yogic enjoyment, neither

can her love disturb our voidness meditation, nor can she take away our semen. Would this not be the best way for the destruction of lust?

Is there anything more distasteful or more full of affliction than sexual intercourse? The Vajrayana recognizes this fact and offers many methods in the position of consequence of Buddhahood. Everyone must take good note of this: Just as when one is sick then a doctor's advice is necessary, and as we are all sick with the poison of lust, the guru's instructions are not merely necessary, they are absolutely essential. A little poison taken without the advice of a physician may cause the patient to die; in the same way, trying out these methods without adequate preparation in the other yantras and the personal teaching direct from one's guru may cause one to die spiritually—it may cause one directly to know the meaning of the word "hell." But the poison administered by the wise doctor may cure our illness, and it is the same with the practices taught to us by our guru, who thus gives us the medicine to cure our sickness of lust. This is the way of the Buddha, the great Physician who cures us.

d. To untie the heart-knot and clear it of obstructions, the yogi must first practice vajra-breathing. For this practice he requires the help of a yogini.

The heart-cakra has many ties around it and the outside one is made by the all-pervading energy (Appendix I,

Part One, A, 5, e). This all-pervading energy has its central point in the secret wheel. From this cakra the energy extends to the four limbs. It travels by way of the psychic channels and every additional channel-wave makes further accumulations around the heart-cakra. Thus, to open the heart-cakra, first untie the outside knot. The love-action, which opens the secret wheel and releases the all-pervading energy, can shake the heart-cakra and untie its outside knot until it has completely opened.

e. All the cakras must be opened by the wisdom-energy so that the median channel runs unobstructed through all the wheels. With the opening of each wheel, there is the attainment of a corresponding stage of the bodhisattvas' path to Buddhahood. If the lower gate is opened, the first and second stages are attained, while the opening of the second wheel corresponds to the third and fourth stages of the bodhisattva, and so on.

f. It is said by the Yellow Sect that the holy light of the Dharmakaya will only appear upon the occasion of vajra-love but not also in the Great Perfection, as held by the Nyingmapas.

Mr. Chen afterwards gave a note on this matter. He said with a laugh, "It is very strange: The Gelugpas say that you must use a dakini for the holy light of the Dharmakaya to appear. But before one may practice in this way, they rightly stress that there

are many, many preparations to make. Tsong-khapa stresses this very much but, we should note, he himself never practiced vajra-love, as he was a bhiksu. So really the Gelugpas never practice vajra-love at all; on the other hand, among the Nyingmapas (who allow two methods as we have related above), one finds many bad lay-lamas who pretend that their consorts are for this yoga, but actually they are just taking advantage of the teaching and enjoying their wives like ordinary men!"

g. Every good karma to save sentient beings is found upon the altar of the female reproductive organs. There is a very powerful and effective function of this altar. Why? Because every event is void in nature and is composed of the male-female function. All void things function by these principles: The yab (father) and the yum (mother).

In Tantric Buddhism:

Yab stands for the male, signifying great compassion and expedient means;

Yum stands for the female, symbolizing wisdom and the great voidness.

Concluding these reasons, Mr. Chen again warned all who might think of practicing these methods:

In this meditation, the most essential thing is the identification of pleasure and sunyata, and there is a most necessary warning which must indeed be heeded: If one has no attainment in the sunyata meditation, then one must not try to practice the third initiation methods.

Padmasambhava said: "My secret path is very dangerous; it is just like a snake in the bamboo, which, if it moves, must either go up or come down." There is no middle way here, either by this method one gains Full Enlightenment or else one falls straight into hell.

2. On Vajrayana Precepts:

"During the last few nights, said Mr. Chen, "I have had some special instructions in my dreams. My guru the Karmapa Rinpoche appeared, his room very full of fruits and flowers, some of which I offered him. Very clearly he said to me: 'You should present the Tantric precepts as they are explained in your book, not in the usual way of instruction in Tibet.'" (See Chenian Booklets Nos. 45-47.)

Mr. Chen produced a handsome silk-covered Chinese work, saying, "This is my book—the one the Karmapa Rinpoche referred to. In it, all the precepts of the Hinayana, Mahayana and Vajrayana on the subject of lust and love are collected and classified. This subject has never been discussed by the Tibetan writers but my Essays of Qu Gong Zhai

(the book's title) have been very much praised by some Chinese. They described it as a very fragrant work since at the time of reading it they noticed a sweet perfume in the room. Also, when I was writing it I could smell this fragrance quite strongly." Said Mr. Chen, turning over its pages, "It is the beloved Manjusri Mahasattva who appears here on the frontispiece; the book is protected by Wei Tuo as well—his picture guards the book's last pages."

"Alas! In the Tibetan anuttarayoga works which are translated into Chinese, such as some of the wang rituals, I have never seen anywhere mention of the fourteen Vajrayana precepts. This is strange," said Mr. Chen. "Only the Mahayana precepts have been emphasized and gurus instruct their disciples to learn and practice these, but do not advise them regarding the Vajrayana silas, although these are extremely important."

a. The fourteen Vajrayana precepts. In our homage, one of the five great vajra-herukas is called "Secret-Accumulation Vajra" and his ritual is one of the anuttarayoga practices now known by the Chinese. But in connection with this, the Vinaya (Hinayana) and the bodhisattva silas (Mahayana) are spoken of, but nothing is said about the fourteen silas of the Adamantine Vehicle. It is just the same in other Chinese works—they are all silent about the esoteric precepts. Even in the Ngag-rim of the Yellow Sect, these are not

discussed. I managed to read about the tradition of these silas and then afterwards got them as a special instruction from my Gelugpa guru. But at that time I had not yet obtained the third initiation so he only bestowed upon me the transmission of the precepts but not their real explanation.

"In China," said the yogi, "the Tantric gurus mostly cannot get the anuttarayoga initiations, so they merely impart the silas without any comment on their meaning. I finally got the meanings explained to me, not upon the occasion of a wang, but specially by the Karmapa Rinpoche."

Why are these precepts neither written in Tsong-khapa's book nor explained upon the occasions of Tantric initiation? This is because the fourteen are mostly concerned with the identification of sunyata and pleasure; because it would be necessary to mention the details of vajra-love, these precepts are kept secret.

If a rinpoche is also a great scholar, he may be able to give other explanations, but it does happen that disciples are told the words of the precepts, but not their meanings. For instance, one sila, the fifth one, says: "You should not lose your bodhicitta." This, however, does not mean the common bodhicitta of the Mahayana. It is the fifth precept and this has a secret meaning; the proper explanation is: "You should not discharge your semen." Even if scholars are learned, they will seldom

give the hidden meanings.

To take another example, the ninth precept states: "You should not doubt the purified Dharma." Purification in the Hinayana and sublimation in the Mahayana has long passed, so what does that precept mean? The sorrow of lust has been purified by the Lesser Vehicle practices, where the opposite sex is thought of as very dangerous and one's own physical body is analyzed to see the nature of the thirty-six corrupt parts (see Ch. IX, E, 1, a, i). Following this comes the attainment of a meditative body and its subsequent sublimation in sunyata, so it is no longer a flesh body. Further, the physical body (realized as sunyata in the Mahayana), becomes transmuted in the Tantra of the growing yoga (see Ch. XIII, Part One, D), when one attains a Buddha-body. This body, purified and with an opened median channel, is the body used in vajra-love. In this initiation even the name "penis" is not given to the reproductive organ; it is called a "vajra." The practices of yoga, therefore, do not resemble human love, one other important difference being that in Tantra the semen is retained.

Mr. Chen then recapitulated:

From the Hinayana meditations, we come to the Mahayana, when the human organ becomes sunyata. From sunyata meditations, one passes on to the five wisdoms and the five elements, forming the vajra. This vajra, which is not at all like the ordinary human organ,

may then enter the lotus of the dakini, and at that time one's power of meditation must be maintained. If one cannot maintain the spiritual power during vajra-love, then whatever is done at that time is not this meditation.

These are the various reasons why this practice is called a holy and "purified Dharma," and this, according to the precept, we "should not doubt."

b. The eight precepts. This second group of Tantric silas also are not often discussed in Tibet, and for the same reason, as they concern vajra-love. To break these is not so serious that one will go straight to hell as a result, which is the case with the fourteen precepts. (The latter, if broken, send one to the vajra-hell, from which one can hardly ever return to more pleasant states).

Outwardly, the eight precepts may not seem connected with our subject, but their inner meaning relates to this third initiation. For instance, one of the precepts reads: "If a person with faith asks you a question about the Dharma and you refuse to reply or tell the questioner not to ask, then this is a great sin." In this precept, the request seems just to concern the Dharma and nothing particular is said about the Dharma of vajra-love. That the question in the precept really refers to this, is kept secret. Sometimes this is so great a secret that even certain gurus do not know the true meaning here.

c. When one may and may not practice.

"I am sorry to say," said Mr. Chen, "that I do not know Tibetan very well and that many Tibetan gurus were not proficient in Chinese. My translator for discussing these matters with my teachers was a young bhiksu, so for this reason alone they would not discuss third initiation. He replied, 'If you can practice this vajra-love yoga without any leak (discharge) occurring, you can go to any woman.' So in Tibet, I took some vajra-women, but after trying hard to practice this yoga with them, after some time I found I got no results from it."

"I came to the conclusion that first one should study and practice all the other yantras and yogas very deeply. Only after this would one be able to take up these methods with success."

"Furthermore, only after I had tried to practice vajra-love did I discover the twelve kinds of discharge, so that my guru's advice was quite correct, but unfortunately at first I did not realize that the word 'discharge' had so many meanings. In my book, I have collected together from many sources all the twelve meanings of this term. As far as I know," said Mr. Chen, "there is no other place where they are all found together."

The first four kinds of discharge pertain to the body, where energy leaks in these four ways: As discharge of semen through the seminal duct, as exhalations through

the mouth, as perspiration through the pores of the skin, and as urine through the urethra. These are called the "four leaks of the body."

The four leaks of the mind. During vajra-love, if a mind arises dominated by human love, then this is the first mind-leak. Not only does a thought of human love constitute a leak, but also the slightest lustful craving (tr̥sna). Third, if avidya (ignorance) rules the mind, this is a leak. Lastly, if false views condition one's ways of thinking, this is a serious leak of the mind.

How can one accomplish meditation so successfully that these four leaks cannot occur? It seems almost impossible! It means that first one must have attained success in sunyata meditations. If there is no sunyata attainment, then these four, in particular, very easily leak. A Kargyupa treatise discusses these a little, and on this subject it is better than the Ngag-rim, but it was not my fortune to see the former before I began the third initiation practices.

Four leaks remain and these concern energy and, therefore, speech. In Tantric philosophy, speech always corresponds to breath and inner energy mixed.

Mr. Chen now described the five kinds of inner energy (prana) and their four leakages:

Upward-moving energy: If one talks of love with a

dakini during one's yogic love practice, then this energy is leaked away. It is not good to talk; the whole vajra-love process should be carried out in silence.

Downward-moving energy: This concerns the vajra-love action of penetration and withdrawal. The rhythm should be slow and the penetration sometimes deep and sometimes shallow, not always quick and deep like that of the common lustful person. If one practices only quick and deep action, then this is a leak of the downward-moving energy.

Energy of the navel: This energy abides in the lower half of the body. If one frequently changes the posture for vajra-love—and there are many different positions for its practice—then this energy is leaked away.

All-pervading energy of the body: in yogic love-practice, there are four events: The descent of the pleasure, retaining the semen, taking up the semen, and making the semen pervade everywhere in the body. If one practices too long and repeats some of these steps again and again, then a leak will occur of this all-pervading energy. One should only meditate on sunyata during the whole process, and there is no need to repeat its parts.

"These four leaks of energy-speech are my own opinion," said the yogi, "and although there is no basis for them in the works of the ancients, still they are quite reasonable."

This completes the twelve leaks, but there is yet another kind of energy. The fifth energy never leaks away during yogic love; otherwise one would die from it, for this energy is the very life energy (jivitendriya) itself. If it were easily leaked, then it would also be easy for people to die, but, for most people, death is not so easy.

"Since my experiences in Tibet, I have not dared to practice vajra-love meditation, for two reasons: First, I fear that one or more of the leaks might still occur, and second, I have met no dakini. My sunyata meditation is still not perfect; I have tried but it is still not completely accomplished," said the yogi. He went on: "The mental leaks are very subtle and I am not yet able to control the process without lust arising. As it is very easy to fall because of that, I should not and do not practice these methods. To think of it! When I did practice, I knew only one out of these twelve."

d. Classification of precepts

"I have made a list here of all these various precepts," said Mr. Chen picking up his book.

There are eight precepts drawn from the Hinayana and fourteen from the Mahayana. In the Tantra, there are also fourteen plus eight. To these we add the twelve leaks, plus the precepts of the five Buddhas and their dakinis—altogether then more. Finally, there are four

precepts of the Dharmakaya in Chan which are also found in the teaching of mahamudra. (See Chenian Booklet No. 47.) Altogether in this book, then, there are a grand total of 70 precepts from the different yantras.

"I have classified them according to yantras and then dealt with each precept under four different headings." Mr. Chen showed his book to the listener and writer. Along the top line were written the original precepts. The second row of characters contained, he said, accounts of those who had actually practiced. Then followed the real meanings of the preceptual words—"We shall only talk about a few instances from this line," the yogi said. "The fourth line shows very clearly how the precept of the first line may be broken."

In this way, the contrast between actions in the different yantras is clearly brought out. There is no actual contradiction among them, for all the precepts emphasize right conduct, but the meaning of this differs on the various levels.

For example, a Hinayana precept states: "Even though you are a layman, you should not have sexual intercourse at the wrong time or in the wrong place." Now all the yogi's conduct in the Vajrayana is meditation, he or she never leaves it either by day or by night, practicing diligently in action. Thus, for the yogi practicing vajra-love, there is no wrong time and no

wrong place. According to the eight Vajrayana precepts, meetings of yogis and yoginis for the purpose of worship and making offerings should be conducted decorously, with no squabbling between them. Such gatherings take place in a temple, and, according to the Hinayana precept, that would undoubtedly be a "wrong place." In the Vajrayana, however, it is quite in order—provided that the union is carried out in the correct yogic manner. There seems to be a contradiction but really there is none; it is just an instance of the relativity of conduct: What is good sila in one yana may be quite the reverse in another.

Now we should examine more clearly the true meanings of these as for meditation—for this is our subject. If one has no doubt about this purified Dharma, then, as we have explained, one should diligently practice it. However, and this cannot be said too many times, one must accompany one's actions with sunyata meditation and completely identify this with whatever pleasure arises. A right dharma, which is not an act of lust, may be done at any time. One may therefore perform vajra-love at the holy Tantric altar.

This precept is broken if one makes love in a human way, lacking purification and skill in sunyata. It is also broken if the Holy Pride of Buddhahood is not present all the time. Even if the time and place are both auspicious, but the dharmas have not been purified and lust dominates one's practice, then still the precept is

broken.

Let us take another example, this time from the Mahayana. In the bodhisattva silas, it says: "Neither hurt your enemies nor love your friends." But the yogi practicing the third initiation is bound to love his friends (the dakinis). How is it, then, that he does not break this Mahayana precept? In the yogi's meditation, love has already been identified with sunyata and is therefore not common, human love. As his love is not selfish or human, the precept is not broken.

On the other hand, common persons who try to practice vajra-love lack the absolutely essential basis of sunyata-realization. They have never tried practicing the three wheels of sunyata (see Ch. X, Part One, D, 3, b): Their application here would be to thoroughly understand the voidness of the yogi, the voidness of the dakini, and the void-nature of the whole vajra-love process. Because they have not understood these aspects of voidness, they are called "common persons." Because they are common persons, they are still full of lust. Because they are still full of lust, they break this precept by having selfish love for friends.

In my book every precept on the subject is examined thus. Having seen apparent contradictions between the Vajrayana spirit and the words of precepts in the two lower yantras, we now examine a case where two Tantric precepts appear to clash.

One, the thirteenth, says: "If you do not obey the command of your guru to practice the rites of the third initiation when he orders, then this precept is broken."

On the other hand, that precept seems to be contradicted by the fifth among the fourteen: "If you lose your bodhicitta then this precept is broken."

Suppose that one practices in accordance with the guru's instruction but is unable to prevent a discharge—then the fifth will be broken. When this meditation is practiced properly, a discharge will not occur, but if semen is lost, one should not go to the guru and say, "Oh, this is a very bad meditation!" One should speak to the teacher in this way: "First permit me to make very good foundations and when these are strong, then I shall practice. Please wait! I shall aim at attainment after the conditions for it are fulfilled." In this way neither of the precepts is broken; indeed, both may be perfectly observed.

Another group of precepts is found in the teaching of mahamudra, where there are four laws of nature which are not very widely known:

First, one should not hold on to the truth too tightly—this corresponds to realization of sunyata, to non-reality.

Second, keep the mind always as vast as the Dharmakaya.

Third, be alone—this is the nature of the Dharmakaya.

Fourth, always maintain a natural mind; no force is needed.

These four are very hard to keep without a realization of the Dharmakaya. In mahamudra they are explained in this way, but their correspondences with vajra-love are never mentioned.

e. The act of vajra-love. These sections correspond with the four mahamudra precepts given above.

First, if the semen is lost during the act of vajra-love one should meditate upon its non-reality. If great pleasure results from the act, then this pleasure must be identified with non-reality.

"The meditations in this section are all within the third initiation, but this process belongs to the fourth, as we shall see. How can a meditator be expected to keep this precept? Retaining the semen during the sunyata meditation may lead on to the practice of the fourth initiation; if it is lost, the precept is not in this case broken, though the practice is not good."

Second, hold the semen in the organ. To do this, one must maintain a samapatti upon the vastness of the sky. If one can do this, the meditator will avoid seminal discharge from the reproductive organs. The samapatti under these conditions will cause the semen to dissolve.

Third, take the semen up, identifying pleasure and sunyata. This state of non-dualism fulfills the meaning of "alone" in the third mahamudra precept.

Fourth, the semen should then be made to pervade the whole body; this must be done naturally and without force so that the fourth precept is not broken.

"I have given only selections from the different precepts (together with their interpretations), for," said Mr. Chen, turning over many pages of his book, "there is no room to deal with them all here." He said humbly, "I have gathered them together and earnestly tried to practice them, but I tearfully confess that in most people's practice, breaches of the precepts are often committed."

"In Tibet, the books on meditation do not discuss, as we have pointed out, the fourteen Tantric precepts. In a dream last night, a protector deity came to me and asked, 'What are the fourteen precepts?' If even Tantric deities do not know these, then how dangerous can ignorance be in the West, where few books on the Tantra have been published. In these, passages from Tantric texts, such as the famous line condoning the use of any woman, whether mother, sister, or daughter, as a dakini are sometimes quoted. Without understanding the context in which such lines occur, or their hidden meaning, such publications can bring great danger to the Dharma."

Hence, in this section on the Vajrayana, we have from the start very strongly emphasized the importance of the guru-disciple relationship, and also the neglected Vajrayana precepts."

"However, we repeat, if a person receives the third initiation from his guru and is well-prepared by his previous training in the other yogas and yantras, then there will be no danger for him."

"However," the yogi warned very seriously, "if one performs vajra-love without the necessary initiations and preparations, then one will fall straight into hell!"

There are many practical methods for the third initiation, but here we will only give the main principles, that is, the perfect identification of the four pleasures with the four wisdoms. The practical methods themselves must be obtained from a guru.

3. The Four Sunyatas in the Vajrayana

The meaning of sunyata in the Mahayana and that in the Vajrayana are quite different, though in "Tibetan Yoga and Secret Doctrines," they are listed by the editor as though the two were comparable. They differ just as the idea of sunyata in the Hinayana and the Mahayana differs. Evans-Wentz has stated (p.206) that the third degree of sunyata in the Vajrayana (all-voidness) is

equivalent to the thirteenth voidness (the sunyata of phenomena) in the Mahayana list of eighteen. We should not be confused by their names, thinking that because those seem similar, that they actually represent the same reality. His equation is not correct, for Mahayana sunyata, as we have seen, lays more stress upon mentality, lacking a balancing emphasis on materiality. On the other hand, the four sunyatas of the Tantra concern the heavy sorrows of the five poisons and the material elements.

Mahayana samapatti of sunyata is done while sitting quietly engaged in mental practice; Vajrayana samapattis of sunyata may be practiced during the vajra-love act when excitation is of physical forces great. It is when the semen is actually being secreted that it is necessary to attain and hold these four sunyatas.

Summing this up, the yogi said:

In all three yantras there is the same sunyata, but Hinayana doctrine retains the notion of small particles, while the Mahayana concentrates on meditating with the mind. How these contrast with active Tantric meditation when mentality and materiality are blended!

4. Lines from the Ode, "Always Remember"

I wrote this long poem at the request of some friends. A person we knew had meditated for 100 days without any

positive results and, disheartened, had gone away. The poem was requested as some good advice for him. After it had been printed in Hong Kong, many people read it, including my friend. He appreciated its whole message, though here we have space only for a few lines.

Mr. Chen then translated his poem, giving between the lines his own commentary, here placed in parentheses.

"Tantric Vinaya is like keeping precepts in the breaking of them."

(In Hinayana, the precepts are used as an escape from non-virtue; one "hides away" in sunyata in the Mahayana; but in the Vajrayana, one tries to keep the precepts while breaking them. This is very difficult, and can be done only after keeping the precepts pure in the other two yanas.)

"Tantric samatha is like getting life from death."

(The deeper one enters ordinary samatha, the more like death the state of the yogi becomes. But in Vajrayana, samatha is like the most vivid life, for one obtains some functional salvation from this highest samatha. In the concluding sections of the chapters on the yanas of cause, I have given a guide for the yogi's practice. However, I do not give one for the highest Tantra because here, one is always meditating—at every time,

in every place. Wherever one happens to be is the mandala; whatever words one utters, these are the mantric syllables. As to the mind, bodhicitta is constantly present. In dream, sleep, work, or exercise, the meditation must be maintained. Therefore, there is no need to give a schedule because this meditation is in the position of consequence.)

"Tantric wisdom uses the position of consequence as the position of cause."

(Here one uses the wisdom of the final truth as one's instrument, and from this some functional salvation is reached. Tantric methods are always in the position of Buddhahood. It is quite different from Mahayana, in which sunyata seems to be the end of all things. In the Tantra, both the mental and material are integrated causes of salvation.)

The last line of the poem reads:

*"If a little mistake is made, one will fall into hell.
Always remember this."*

5. Conclusion

If one has already passed through and accomplished the previous yanas' meditation, then there will be no danger in the practice of the third initiation. Here we have outlined the principles; it is necessary to get the actual

details from a personal teacher.

B. Meditations of the Fourth Initiation

There are two sections here, the first dealing with the main meditation and the second with its subsidiary practices.

1. The main practice is called: "Meditation of the identification of the maya-body and the holy light."

When the third initiation meditation has been accomplished, both the median channel and the heart-wheel will have opened, as we have seen. In the heart wheel the body of wisdom is formed by identifying wisdom-energy with mind. This is called the "maya-body" and is the source of the sambhogakaya.

With the help of the dakini in the third initiation, the yogi forms this maya-body, which is certainly not a body of flesh but (as its name suggests), it is a magical body, capable of being expanded or contracted without limit. Now, this maya-body must be identified with the holy light of the Dharmakaya.

An accomplished guru will know when this holy light has become manifest to a third initiation disciple, and he will explain the significance of the experience. This is the initiation of the actual Dharmakaya of truth.

As to the ritual of this initiation, what occurs is that during the act of vajra-love, the holy light appears between the vajra and the lotus (the male and female reproductive organs). At that time it should be observed and explained. If the third initiation practice is not accomplished, then the experience of the Dharmakaya initiation, witnessing the holy light, cannot arise.

However, if this were the only way, then the fourth initiation could never be experienced by bhiksus, as they do not use a noble consort. For them there is another way: A bhiksu who has well practiced the first and second initiation and established his realization of sunyata, can skip over the third initiation with its dakini practice and directly meditate on the holy light. This view is held to by the Nyingmapa, Sakyapa, and Kagyupa schools, though the Gelugpa say that one must practice the third before the fourth initiation. We need a concentrated chapter to discuss the mahamudra special practices of the fourth initiation.

Here ends the account of the main meditations in all four initiations of the anuttarayoga Tantra. Now we add some material on the subsidiary practices.

2. Subsidiary Meditations

We do indeed thank Evans-Wentz for his very valuable works and the six meditations he describes in them—though we have only talked about one. Now we

shall choose from those which remain and our readers will see why these have been selected.

a. Dream. Before going to sleep, one should practice the sunyata meditations (see Ch. X, Part One, D). From this practice will come the holy light, a state of meditation without thoughts or disturbance from dreams; a perfectly still sunyata experience.

Then one should try to receive a dream, and when one is obtained, it must be recognized as a dream while still dreaming. After this one should learn to transform one's dreams at will while dreaming, and finally to fly in the dream-state to the Pure Land.

Why have we taken the dream-doctrine first? We have already meditated before sleeping on the six similes of sunyata, in the first one of which, voidness is likened to a dream (see Ch. X, Part One, D, 2, a). With a basis of this practice, upon meeting with dreams, one can learn to recognize them as dreams.

Beyond the sunyata meditations, there are some Tantric methods. Visualize a red A in the throat-wheel. The redness of the bija causes blood to flow plentifully in that region, resulting in strong pulsations affecting the psychic channels, which at that point easily vibrate. A itself, as mentioned before, signifies sunyata. Further, the two arteries to the left and right of the windpipe may be pressed, resulting in the experience of many dreams.

Readers may see more on this method in Evans-Wentz's "Tibetan Yoga and Secret Doctrines," where it is given in his Book III, Chapter III.

b. Bardo: The intermediate state. This has three stages of practice with light: White, red, and black.

The whole practice is detailed in a Nyingma book, the Bardo Thodol (also edited by Evans-Wentz as *The Tibetan Book of the Dead*). During life one should read this over and become familiar with its contents. There is no need to practice specially its mandalas, etc., provided that the main practices which we have detailed are carried out. Then, at the time of death, one should be quite prepared, and with the aid of a good lama to read the book aloud while one is dying (to give additional guidance) one will certainly attain liberation.

c. Phowa: Transference of consciousness. This may be practiced if the median channel is clear and the red and white bodhicitta practice accomplished. Simply meditate upon the essence of the five elements and the five wisdoms and gather these together in one point, in the heart-wheel. Then utter HI. This will cause the essence to be sent out through the Buddha-hole in the crown of the head to the wisdom-Buddha visualized on the head. This hole is to be carefully distinguished from the Brahma-randhra, used in Tantric Hinduism, which is four fingers' widths from the forehead back along the skull and is usually marked by a slight transverse

depression. It is the intersection of two of the skull-bones.

Mr. Chen fetched his ritual silver-lined human skull cup to show us these positions.

The Buddha-hole lies four fingers further back and is, in many people, marked by a slight circular depression. If the consciousness leaves the Brahma-hole, one may go to heaven; whereas if it leaves from the Buddha-hole, one gains complete liberation.

On another occasion, Mr. Chen told a story about this meditation. He said, "When I was in China, I was working away from my house and wife as a college professor of classical Chinese. Then I received a summons from my guru to lecture at the newly established Chinese Buddhist Academy. As this work would also take me from home, though to a different place, I thought it only right to return to my wife and spend a short time with her. There were only seven days before the Academy opened, so I felt our time together should be used to the best possible advantage."

"Now, at that time, I had already practiced the phowa techniques and obtained success in them, but my wife had not yet practiced this meditation. It seemed to us that it would be a good thing if she could obtain realization of consciousness-

transference, for then she might help our parents attain a good rebirth, in case they should die while I was away."

"Therefore, she began to meditate in seclusion in a room of our house. While this practice was going on, my wife did not engage in or talk about household matters. Indeed, the only time when she spoke at all was when we had gone to bed, and then only about the meditation she was performing."

"Upon the table in her meditation room we had constructed the mandala for phowa practice. As we had no real jewels, some imitation stones were used. On the fourth day, as she uttered the HI, one of these stones jumped up out of the mandala, rose a foot or so, and fell back into place. She told me that night of her experience. I said, 'Good, good. It means you will attain success in your practice!'"

"The next day, when she again uttered HI, she felt some pain in the top of the skull. When she showed this to me, I saw that the region of the Buddha-hole was swollen, and that some blood was issuing out. Knowing the extent of her practice and seeing these signs, I knew that in only five days she had achieved signs of proficiency in this method for the transference of consciousness."

"During the remainder of the time, she practiced the

meditations to give long life, for this is the customary precaution after opening the Buddha-hole. Unless this is done, the yogi may die prematurely before many beings have been benefited by his functions of Buddhahood."

"Later, while I was in Tibet, my wife did indeed help my parents to a better rebirth at the time of their death. Although I was then thousands of miles away, my aged mother declared that she saw me quite clearly and refused to believe that I was not present. Thus calmly and collectedly repeating the mantra of Avalokitesvara, she passed away, with my wife helping in the process of consciousness-transference."

Some books have said that if there are only three signs then it is an undoubted sign of success in phowa practice. These signs are: Swelling of the area around the Buddha-hole, the opening of the bones at this point so that a blade of grass can be inserted, and the emission of a little blood from the same place. However, I do not agree, for these are but outward signs and we should certainly judge according to inward realization. For the latter, there are four conditions:

First, the visualization of the Buddha on the head must have been perfectly accomplished.

Second, the median channel must be open; otherwise

there is no clear way out of the Buddha-hole. Only through a median channel free of obstacles can the departing continuity of consciousness realize the Dharmakaya and pass into the Pure Land.

Third, when the syllable HI is uttered, it must contain the gathered forces from the wisdom-energy. By the force of this wisdom-energy sound, one may go to the Pure Land. If the syllable is merely said as an ordinary word, unrelated to the wisdom-energy, then this will not be effective in taking a person there.

Fourth, all the elements and wisdom which are to be sent out must be gathered at the wisdom-point in the heart. After this, one may experience death, or have the feeling of death.

"I have had such an experience," related Mr. Chen. "I had this feeling and I immediately concentrated on the tips of my fingers, so as to disperse these gathered forces, and this restored me to life."

"I have written a long essay on this subject according to the three outward signs and, in addition, thoroughly expounding these four inward conditions. This work, too, has been published in Hong Kong, and after reading it, they assumed that all would be well with them according to their attainment of the outer signs; but now they know that it is foolishness to completely trust such things."

Although many books do not mention the above four, still they are not my own ideas and are surely in accordance with the previous practice."

Finally, among the six doctrines, two have so far not been described. Why do we not talk more about the clear-light and maya-body? Outwardly, the maya-body is included in the first initiation growing yoga, while inwardly it is the wisdom-Buddha in the heart, practiced in the second and third initiation meditations. As for the light practices, we are concerned with it in all the other five doctrines. So we have no need to further discuss these two matters.

A little more discussion is necessary, however, to show how the four sorrows of the Hinayana meditations have developed in the Vajrayana:

In the third initiation—Great Lust (vajra-love) is developed.

In the sleeping-yoga—Great Ignorance is developed (ignorance and sleep are akin).

When the yidam is wrathful—Great Wrath is developed.

In the growing-yoga of the first initiation—Great Pride is developed.

What remains? Great Doubt; this we shall treat in the chapter on Chan.

In the Tibetan Tantric practices, thus, we see that there

are correspondences with the first four Hinayana poisons. In Chan (and in mahamudra, which is its equivalent), there is a correspondence with the Great Doubt as well, as we shall see. Readers should refer to our diagrams (see the one in Ch. IX and those two in Ch. X, Part Two).

"Finished!" said Mr. Chen.

Some readers may find themselves rather dizzy at these rarefied heights of attainment. To return us to this world, before we close Bhante told two anecdotes which, while they are related to our most serious subject, still made us all laugh. He said, "Do you know, Mr. Chen, a Nyingmapa friend once told me that he had received a wang in Lhasa which was so high that it was said to confer instant Enlightenment. But, sad to say, after taking it, he remained unenlightened!"

"And again, others tell stories that some Nyingmapa wangs are of such an exalted nature that one may transmit them to others, without practicing them oneself!"

Chapter XIV

THE HIGHEST MEDITATIONS IN THE TANTRA—MAHAMUDRA AND THE GREAT PERFECTION

The clouds of war, mentioned in the introduction to an earlier chapter, had become more ominous, and threatened to blot out even more of the lands where the sun of the Buddha's Dharma shines. A knock on the door, a request to pack—in this way the Chinese population of Kalimpong, at one time of considerable size, was very rapidly being whisked away.

Bhante and the transcriber set off briskly from their vihara, fearing lest the book's source might disappear before completion of the work. As they approached Mr. Chen's hermitage, they saw with relief that his windows were open. Bhante said, "This may be our last meeting." Mr. Chen, however, was overjoyed to see the two bhiksus. He said, "I thought you might be afraid to come," at which the listener protested. The yogi, purely a Buddhist hermit and quite uninterested in political activities, seemed quite unperturbed by the threatened break in his seclusion. Indeed, judging by his composure, he might well have expected another thousand years of hermit-life in Kalimpong!

As a precaution, Mr. Chen admitted, "This may be our last chapter, so I have condensed the material for the last three chapters into tonight's talk." Then, more confidently, he said, "When you come next time, I shall then expand on these topics." (This condensed chapter and the Supplementary Details have later been edited to form the present two chapters, one on the Highest Meditations in the Tantra and the next on Chan alone.)

We quickly got down to work. The yogi began by saying:

Our homage is already perfected, so one is not offered at the head of this chapter. An homage presumes a subject who worships and an object of worship, but in the meditations presented here subject and object are perfectly identified. Because these highest samadhis are non-dualistic by nature, there is no homage to offer.

However, we should conclude our chapter dedications. We have honored three great teachers in different chapters and for different reasons, though they were all adepts of the Tantras: Tsong-Khapa, Milarepa, and Padmasambhava. We explained how each of them emphasized some particular part of the Buddhadharma. Now we can see that taken all together, they are patriarchs respectively of the Hinayana, Mahayana, and Vajrayana. Knowing that they are all Vajrayana masters, who have each propagated a different aspect of Dharma,

then they are three-in-one; but seeing the unity between them (for the Vajrayana includes the other vehicles), then they are one-in-three.

Now, having remembered the unity in diversity and the diversity in unity of our Teaching, we should tonight first say something about the Mahamudra.

A. Mahamudra Meditation

There are two ways to attain this practice, as we have already described: either through the third initiation's practice, as the Yellow Sect says is necessary; or else without the vajra-love methods, coming directly to the fourth initiation, as the Red Sect holds. First, we will give an outline of Mahamudra, and follow that with detailed descriptions. In the practice of Mahamudra there are four steps:

First, the concentrated yoga of Mahamudra.

Second, the yoga of renouncing false theory: all theory is false talk.

Third, the yoga of identification. This is the practice of Mahamudra in daily life.

"I have written a short poem in English to illustrate this," said Mr. Chen, and he produced a notebook from which he read the following:

In single mind

*Do single thing
At single time
No other mean.*

*In single mind
At single time
Do single thing
No other mean.*

*At single time
Do single thing
In single mind
No other mean.*

Fourth, the yoga of non-practice.

I have written a book in Chinese called "Distinguished Determinations of Mahamudra," which corrects certain misconceptions in original Tibetan Mahamudra books which have been translated into Chinese, including the works which Evans-Wentz edited, which have been translated from English into Chinese. A common mistake among many of these books is to assume that the first of the above steps is the same as samatha, while the second is samapatti. This is quite wrong. The Tantric Mahamudra distinctly differs from the exoteric meditations of the Mahayana, but people with false ideas try to make these two resemble each other as though they were two eggs!

Those who have written in this way should know that there is one prerequisite to the practice of Mahamudra: before one can practice, it is necessary to have obtained the realization of the Enlightened Entity through initiation (Enlightened Entity is the light of Tathata or suchness). If one has not attained this, then one is still practicing the sunyata meditations of the Mahayana. This realization of Enlightened Entity one does not attain either through samatha or samapatti; one knows it through the bestowal of the guru. Without this, one cannot practice Mahamudra. This fact is very important, and it is because of this that the first step is called "Conception of Enlightened Entity." In this practice, samatha and samapatti are always identified in the non-dual samadhi—they are never different.

The yogi emphasized, "To understand this is most essential."

Bhante remarked rather dryly: If one does not receive this before practice, what is the use of reading books about it? And if one does receive it, why read books anyway? Mr. Chen laughed and passed on to more detailed explanations.

Most of our readers will probably have read "Tibetan Yoga and Secret Doctrines," edited by Evans-Wentz, while those who have not may use our book to correct certain details and supplement the information therein.

Turning to page 122 of this work, the yogi explained:

First of all, we must understand that the mistakes are in the original Tibetan text and are not the fault of either the translator or the editor. To begin with, we shall see what these mistakes are and then follow this with some positive instructions.

1. Concentrated Yoga of Mahamudra—the First Yoga

a. Division. The first error is to make a division of the four steps or yogas of Mahamudra into two parts; this is, the "ordinary" practices and those called "extraordinary." This is a mistake because all four Mahamudra yogas are in the highest samadhi. The division into two seems to indicate that the first two are exoteric while the second two are esoteric. This is false, for all of them are in the most exalted samadhi, and are quite beyond the exoteric.

Mr. Chen pointed out that in the first yoga there is one-pointedness on the final truth, and even after this three more yogas are given, which cannot possibly go beyond the first, as there can be nothing extra to the "final truth."

b. Objects of Meditation. The text mentions in paragraph 24 that non-breathing and breathing objects may both be used. But if such objects are used, this is

not the yoga of Mahamudra at all. Whereas the text gives as objects of meditation a "small ball or bit of wood" in the same paragraph, such devices are shared even by non-Buddhists, what to speak of Mahamudra! All that follows is the same as common meditations.

As to the breathing objects being accompanied by dorje (Sanskrit, Vajra = prajnaparamita here) recitation (para. 35), this implies a realization of sunyata; still this only makes it a Mahayana practice. It is true that the dorje recitation of OM AH HUM is used in the esoteric teachings, but only at the level of the first initiation.

Again the text mentions the pot-shaped breathing practice, and this belongs not to Mahamudra but to the second or secret initiation.

These are the various mistakes found in the account of the first yoga. How then is one to practice?

2. Practice

a. Outline. First it is essential to receive during the Mahamudra initiation an outline of the Enlightened Entity given by the guru. This outline must be altogether perfect, though still only an outline. Nothing can be practiced in Mahamudra before one receives this.

How can one get this from one's guru? First, find out if there is an accomplished guru who has himself passed

this stage and is thus able to give effective initiation.

Second, give everything to that guru—house, money, wife, possessions, children, property—everything, without keeping anything for oneself. Then prepare to receive any treatment, even harsh words and blows, just as many patriarchs of the Kagyupa experienced. For instance, Tilopa gave cruel treatment to Naropa, and such seem to be examples of the saying which stresses: "Great sufferings eighteen times and little sufferings twenty-four times," as a necessary preliminary to Mahamudra initiation.

There are many stories concerning Tilopa and his disciple Naropa. Once, when they were together on a precipitous mountain, Tilopa said to his disciple, "If a person can cast himself over this cliff, then why should he not get the Mahamudra?" Immediately Naropa jumped from the precipice and fell down the mountain, breaking his bones and tearing his flesh. Tilopa, seeing this great devotion of his disciple, by his own great powers dived after him and by breathing once upon the shattered corpse, he restored Naropa to life and at once gave him the Mahamudra.

Until this time, Naropa had been a great scholar of much learning and worldly wisdom, but he had not obtained any concentration. After this experience and his initiation, he attained perfect one-pointedness.

Even though Naropa had given away his very beautiful young wife to his guru, he still desired to have sexual intercourse with her, at one time, meeting Tilopa, he had an erect organ due to his desire. Taking a large stone, Naropa gave his own organ many crushing blows, and as a result obtained the first bodhisattva stage (see Ch. X, Part Two).

These days, there are very few gurus with such degrees of realization as these ancients. Nor are there many disciples who are willing to suffer much for their spiritual growth. Further, teachers of the present day are unwilling to inflict much pain on their pupils, but in Tantric practice this is sometimes necessary, as in Marpa's treatment of Milarepa.

The yogi then asked, as though on behalf of the readers:

How then did I get this Mahamudra? Although my guru never treated me badly, I was always humble and made a point of constantly attending on him. This guru, Gangkar Rinpoche, was an emanation of Avalokitesvara. Before I met him, I had a dream in which an image of Guan Yin appeared which was then transformed into Gangkar Rinpoche. When I met him, therefore, I knew at once that there was no difference between the great and merciful mahasattva and this teacher.

At that time I was a professor at the Buddhist University,

but when my guru moved away from that place, I decided to follow him, and leave everything. My colleagues and students tried to persuade me to stay, but my mind was firm, though they were a little displeased. My father and mother were very old, without work, and unless I provided for them, they would have no food. My wife was young and there were other members of the family to support. But despite all this, I was determined to follow my guru. Moreover, he knew the strength of my determination: when some of my students asked him about me, my guru said, "Mr. Chen's mind is like a rock!" As a result, the guru gave me the Seven Days' Great Perfection.

I shall relate one event which occurred while I was with him. One winter we were living on a mountain and the snow was very deep. Due to this, the sweeper had not come to remove the teacher's daily excrement. It did not seem as though the snow would cease and although my guru had many monk-disciples and attendants, not one thought of removing his excrement. So I took it out; it did not seem an unpleasant task for me to do at all. For this my teacher was very pleased with me.

Because I had done this, I received great bestowals from the guru and he it was who caused me to attain the Enlightened Entity. After experiencing this, I have always said that Mahayana sunyata is different from Mahamudra because the former only follows theories and abstract principles which through samatha are made

concrete (see Ch. X, Parts One & Two), but the final realization is still very far away. In esoteric Buddhism, however, there are many powerful methods in the position of consequence. These, by the grace of the guru, show one very exactly an outline of the Enlightened Entity. Even if it is not perfect, still it fills the entire Dharmadhatu.

"Concentration" as used in a Mahamudra text, means on this Enlightened Entity, not upon breathing or non-breathing objects. We have to remember that even at the beginning, Mahamudra is not a simple samatha but begins with the identification of samatha and samapatti. Therefore, if the division is made into two (as though the first were samatha and the second samapatti), then the teaching is exoteric, where samatha and samapatti are always distinguished, and not Mahamudra at all.

If one cannot obtain the Enlightened Entity, then be diligent in prayer and meditation and humbly serve one's teacher. Two things are necessary to obtain this teaching: first, the guru must be enlightened; and second, the disciple must do everything to please him.

3. Yoga of Renouncing False Theory

a. Doctrine. In Tibetan Yoga this yoga is at paragraph 77 entitled "the Yoga of the Uncreated," but this is not the exact meaning; it should be understood as we

translated above! False upadesa (doctrine) is to be abandoned.

b. Terminology. In this same paragraph, the mention of "realizing supermundane consciousness" and the analysis of the "Moving and the Non-moving" show that this is not Mahamudra, for such talk is found in the exoteric schools. "Supermundane consciousness" is not a good name for Mahamudra, for as we saw in the definition chapter (Ch. III) "xin" or "heart" (a Chinese equivalent of the Sanskrit hrdaya) has many meanings and here should take the meaning "essence" or "truth." "Consciousness" is not a wide enough term; it covers only the mental aspect, as used by the Idealist School, whereas the proper terms used in Mahamudra (essence, truth) include both mentality and materiality.

c. Instructions. Coming now to positive instructions, we should ask ourselves, "What is to be abandoned?"

Mr. Chen then related that he had just published a book on Mahamudra in Taiwan, in which he had criticized Tibetan gurus. He said, "In that work I have commented quite extensively on this matter."

What is the object to be renounced? False ideas. What are false ideas? In Mahamudra, a false idea has this meaning: when you are in the first yoga (of the Enlightened Entity), you may think: "I have got it! This is the very truth of Mahamudra; I must hold on to this."

This is the illness of the first yoga; it is only a false idea about the Enlightened Entity. To make progress, one must abandon such inclinations and the Holy Light which accompanies them. Now, how is this done?

d. Even after this method has been used, still some such inclination may remain. How can this subtle grasping be cut away? "You should not abide here—go!" In this way, one should command the inclination to depart, and even though no subject-object is distinguished here, the inclination will end. One has to experience the enlightened position as void of even the finest volitions. This is called "really abandoning false ideas." This is really the second stage.

Mr. Chen again turned to the book in his hands and said, "There are many mistakes in each paragraph. For instance, the 'Analysis of Moving and Non-moving' given in paragraphs 78 following, is just a samapatti of the Mahayana. Remember, in the sunyata meditations, we mentioned the four pairs of negatives (see Ch. X, Part One, D), if yogis have already passed through the stage of Mahayana practice then they will be able to distinguish exoteric analysis from the true Mahamudra, and they will no doubt choose the ways set forth here." Another passage caught the yogi's eye. "In paragraph 93, there is mention of 'Analyzing the Standpoint of the Three Times,' but these are also found in the Mahayana. Does not the Diamond

Sutra discourse on the unattainability of the mind in the past, present, and future? (See Ch. X, Part One, D, 1, d.)"

4. The Yoga of Identification

a. Identification.

Again the yogi pointed out an error in the title of the translation:

This yoga does not mean bringing things together in an "At-one-ment," it means identification.

b. Similes. Regarding the three similes given, sleep and dreams, (109f), water and ice (113f) and water and waves (116f), are already found in the Mahayana, but whereas the subject is the same, here the object of the similes is different. In Mahayana, they are used to illustrate sunyata, while here their object is the Enlightened Entity itself, and not merely theory. They do not here refer to the sunyata of the mind (as followers of the exoteric schools might suppose), they indicate that everything must be identified with the Enlightened Entity, and when one truly knows this, then one will understand properly what these similes mean.

i. Sleep and dreams. Sleep is analogous to the Enlightened nature and dreams to the manifestation of that Enlightenment. Thus, all three similes depend on

the truth of Enlightened Entity and not only on the theory of sunyata.

ii. Water and waves. Here the waves are the function of Enlightened Entity and the ocean is its nature.

With the help of such similes we come to see how the Enlightened Entity is vivid and present on any occasion in daily life. The great guru Gampopa pointed this out in detail and the methods that he so mercifully introduced are excellent. A personal disciple of the even greater Milarepa, he obtained many wonderful teachings and much deeper wisdom from his yogi-guru.

Venerable Gampopa instructed that if one has attained real progress, then there is no need to live as a hermit in a remote cave, but instead one should go live in a graveyard. Why? In such a place there will be frightening spirits and terrible ghosts. It is a good chance completely to identify one's terror of such demons with the Enlightened Entity: in this way, the power of one's practice is increased. Furthermore, one may sometimes purposely make sorrows arise, to complete this same process of thorough identification. One should take advantage of illness and meditate on the identification of pain and disability with the Enlightened Entity.

"In my opinion," said the yogi, "an advanced layman could conceivably even go to prostitutes or

shows and practice the yogic identification of lust with the Enlightened Entity, or gamble for money at high stakes, which also produces a highly excited mind to be well identified."

Another opportunity for the yogi is to sit under an old tree, angering the tree-spirit living there. Then, in the heat of anger, make perfect one's identification with the Enlightened Entity. These examples are not in the Tibetan books edited by Evans-Wentz; their implications for Tantric meditation should be well understood.

These are the marks of the third yoga.

5. The Yoga of Non-practice

Even though there is no practice, one practices. However, first the third stage must have been thoroughly practiced—it cannot be omitted.

As we have seen, identification is the mark of the third yoga, but in the fourth, if any desire to identify remains, then this Mahamudra yoga as a whole cannot be perfected. The aim of the yoga must be to make the identification perfect at all times and in all places, but without using any force or effort; it must be done completely, naturally, and quite purely.

If one has attained this stage of non-practice, the fourth

yoga, then all functions flow forth naturally and freely.

B. Meditations of the Great Perfection

This doctrine, a very ancient, high teaching for the wise, is only available in the Nyingmapa tradition. In olden times in Tibet, people were wiser than now and not so badly distracted by sense-desires, so it was an effective teaching for them. Now that people have deteriorated to such low wisdom, this teaching is less useful. The Yellow Sect does not believe in its efficacy at any time.

There is a difference between Mahamudra and the Great Perfection doctrine. The former is the highest samadhi in the Tantras—by the gradual way—but the Great Perfection way is much quicker. Why? One reason is that it is not divided into four steps, as is the preceding yoga.

One attains the Great Perfection view at first from the guru's grace; not attained from a common samapatti, but in realization. Essentially, it has the force of Mahamudra but there is no practice attached to it.

"After all," exclaimed Mr. Chen suddenly, "why should one practice? It's already here! No man lacks it; no place lacks it."

One should practice according to the degree of one's mental disturbance. For those with much mental turmoil,

the Hinayana practices are given; for those with a lesser degree, the Mahayana meditations on sunyata are the correct medicine; while for those who have but little "dust in their eyes" may follow the Vajrayana Path. The Great Perfection, however, is here and now: continually and quite naturally one experiences samatha directly upon this realization, and this is why it is called a "very immediate doctrine."

If one has not really attained the view of this yoga, one should not deceive oneself that it is already realized!

Many of the Tibetan Great Perfection books have been translated into Chinese, but often their teaching has been mixed with Mahamudra. To disentangle these two yogas, and to try to give the true idea of the Great Perfection, I have written a long essay in Chinese.

The above aspect of the Great Perfection is called "Qie Que (tregchod)" or natural purity, a practice of non-practice. Since it seems to resemble Mahamudra, it has actually been confused with it in many books of the Red Sect in Tibet. It is in fact quite different.

The major difference is that the Great Perfection is not divided into four steps. The four are all taken together, as a whole. It is perfect view, perfect view-practice, perfect view-conduct, and perfect view-fruit. The Great Perfection is perfect, so that all things seen with it are also perfect.

1. Right Views

Readers should here distinguish five different right views in Buddhism:

a. Right view of the non-self of living beings. This is the Hinayana doctrine of the Four Noble Truths and the twelvefold links of the causal chain. Those with this view think all dharmas exist as realities, so for such people complete realization is impossible.

b. Right view of consciousness-only. This is held by the Idealist school (Vijnanavada) and with their view they can reject both the Hinayanists and non-Buddhists. The reality of mental dharmas and the reality of material form (held by Hinayanists) is rejected by the Idealists, who claim that the real is mind. However, they cling to an ultimate consciousness (the eighth or store-consciousness). Even the final consciousness must be renounced and seen to be sunyata.

c. Right view of the middle way (Madhyamika). This is sometimes called the "view of the non-born." Those who have realized it surpass both the Hinayana and Vijnanavada adherents. By sunyata introspection, every dharma of mentality and materiality is revealed as naturally non-born. This right view is quite perfect regarding sunyata.

d. Right view of the Dharmakaya (or the spontaneously

arising wisdom). This is the right view of Mahamudra, which emphasizes the Enlightened Entity of the non-born. If one continues to stabilize this right view, then without any method or medicine one will directly gain the Dharmakaya.

e. Right view of natural purity. Every dharma is realized to be quite naturally purified. Fundamentally there is no bondage, no liberation, no practice, no realization; everything naturally appears, naturally manifests, and naturally reveals itself. There is no choice to make at any time. From beginningless time to the infinite future, there, without any practice, is the Great Perfection. The Great Perfection contains everything—so why practice? What place lacks it? What time lacks it? Who does not already occupy the Dharmakaya?

Said the yogi quite ecstatically:

If you do not trouble yourself, the Great Perfection is vividly revealed. Coal is always black; it can never be white, even if you scrub it.

If the view of the Great Perfection is attained, then within that view there is practice, conduct, and fruit. These are all the same, both in persons and places. There is no gradual practice here—if that is followed, then instead of getting the whole, you have only got a piece of it. One cannot practice it, as the Great Perfection is naturally perfect. If one tries, then nature is

made unnatural, and one only brings oneself trouble.

Such talk may be found also in Hindu yoga but readers must realize that there is a difference. In Buddha-dharma, there is the central "furnace" of sunyata sublimation, following Hinayana purification and coming before the Vajrayana function. There can be no talk of "Great" or "Higher Selves," as in Hinduism. If one has not passed through the Mahayana, talk "about" Great Perfection or talk among non-Buddhists must necessarily be untrue, lacking the base upon which it must stand—sunyata. Although certain non-Buddhists' words concerning yogas may appear the same, they have a different meaning, since only in Buddhadharmas do we find the sublimation process in voidness taught. Once again, the great importance of the sunyata meditations become apparent in their central position in Buddhist mind-training. (See the two diagrams in Ch. X, Part Two.)

2. Torga (Thodgal) Instruction

Another aspect of the Great Perfection is also quite different from Mahamudra: Torga, or the Excellent Transcendental. This utilizes the Holy Light to make the body become light, like a rainbow. Torga is among the highest instructions and usually it is not imparted to common persons. However, to show the reader that I will not keep matters concealed, I give an outline of this technique. It is a teaching for which even many

rinpoches have not received the initiation.

These instructions are written in gold on black paper and are only three pages long. They are known as the "Golden Instruction" and are meant, of course, to be supplemented by the personal teachings of a guru. I will discuss the highest tradition of torga, which guarantees that within seven days Full Enlightenment is gained, and that in the process the body is transmuted into a light-body.

NOTE WELL: ALTHOUGH AN OUTLINE OF THIS MEDITATION TECHNIQUE IS GIVEN HERE, NO ONE SHOULD THINK OF PRACTICING IT WITHOUT AN ACCOMPLISHED GURU.

ATTEMPTS TO PRACTICE THIS AND OTHER TANTRIC MEDITATIONS WITHOUT A GURU'S AUTHORIZATION MAY LEAD TO MENTAL DERANGEMENT.

a. First day. A special samapatti, always identified with samatha, is prescribed as the opening practice: the outside of the skull is visualized as a limitless palace, seemingly as vast as infinite space. (Of course, the physical skull remains, but that is irrelevant.)

In the palace, there are eight points to be noted. Each one is round, tablet-shaped like a pill, containing a wisdom-eye from which radiate the five wisdom-lights.

The first eye is visualized inside the skull as being in the position corresponding to the point between the eyebrows outside. It is a wrathful wisdom-eye, blue in color. The meditator uses this eye to look up at the palace.

b. Second day. Visualize two eyes inside the skull, whose inner positions correspond to the two outer eyes. These inner eyes are also wrathful and, radiating many colors, stare at the back of the skull where two more eyes are visualized. The two in the back of the skull are like caves or openings and seem very bright and transparent.

c. Third day. Visualize the eyes mentioned in the above two days' samapatti; that is, the three eyes in the front staring across the palace to the eyes in the back. An extra eye in the back should be visualized to make up three pairs.

d. Fourth day. The three eyes in the front and those in the back are seen to be turning to look at each other and from each one come rays of light. This visualizing process completes the first stage.

The second begins when the light rays from each pair of eyes meet. Then the whole body is filled with light as if from a rainbow.

e. Fifth day. Visualize a purple-colour mani (jewel) in

the heart. Over this jewel is a protecting glass-like covering with a small door. In this door, one eye, entirely red in color, is set and this stares upwards to the six eyes in the palace while they stare down, looking only at this eye in the heart.

f. Sixth day. Visualize a white, powerful wisdom-eye in the center of the palace (at the top of the skull). This gazes down on the red eye in the heart. The top eye and the heart eye perform an action with each other like the clashing of cymbals, so that when the red one rises, the white one descends and strikes it. The eyes are visualized as sometimes moving from the bottom to the top; at other times the top ones clash with the bottom. Much light and many sparks are produced by this action. Each spark becomes an eye, so that the whole body is full of light and eyes.

g. Seventh day. The meditator must now sit as a golden Buddha in the samatha of the Great Perfection (Qie Que (tregchod)).

By practicing this for the prescribed time, one's body is completely transformed into a wisdom-light body. I have often explained this practice in works I have written in Chinese, but we have not the space in this book to list them all.

3. Summary

As a summary of the Great Perfection, Mr. Chen then said:

In this practice, one must attain a right view of natural perfection, not only in thinking, but also in realization. The disciple must realize here in the same way as in Mahamudra. The Great Perfection has no practice but the mind should not leave the view of the Great Perfection even for a moment. In this way samatha and samapatti are identified and one does not leave this Great Perfection; the mind is naturally maintained upon it.

A guru in Tibet said:

"Did I practice?

I have not practiced.

Did I not practice?

Where is my disturbed mind?"

When one does not leave the Great Perfection view even for the smallest instant, and one therefore keeps the fifth right view, then what need is there of practice?

Chapter XV

IS CHAN A MEDITATION?

Mr. Chen was still in his hermitage, but only one monk entered his door (the listener had a tooth-ache and was confined to his room where cold winds could not aggravate it). The transcriber was greeted cheerfully by Mr. Chen.

Mr. Chen first insisted upon wrapping the writer's knees with a thick, yellow towel which he used himself during meditation. He began:

Is Chan a meditation? No! It is the highest realization of the Buddha-entity-body (the three Buddha-bodies (kayas) identified as one).

Again it was asked, "Why are there so many mistakes made on this subject?" Mr. Chen answered, "It is because people do not know the essence of Chan."

Chan must be imparted by a fully-accomplished guru, and without one, there is no Chan. When the teacher is himself Fully Enlightened, then his disciple may receive a realization of the Truth. No instruction, no realization, no meditation, neither samatha nor samapatti—there are none of these things in Chan. For these reasons one cannot treat it as a common meditation. It is itself the

entity of the Buddhahood body!

Some people try to make Chan into Tian Tai and others say it is the same as Mahamudra or the Great Perfection, but all such ideas are quite wrong. The Sanskrit form of its name is "dhyana," but we do not use that name, for Chan has a meaning beyond all dhyanas. All the patriarchs of the "Offspring Sect" say one thing: Chan is not a meditation, not a concentration, not a perception.

To clarify this matter, it is necessary to know the classification of Chan by purport. This has been partially done by the Venerable Tai Xu, my guru, and in his book he gives these five groups:

First is the Chan for becoming a Buddha by understanding the mind.

Second is the Patriarchal Chan, excelling that of the Buddhas.

Third is the Chan of the Five Lines of the Transmission of the Lamp, excelling that of the patriarchs;

Fourth is the Chan of masters not belonging to any Chan school.

Fifth is the Chan in the Song, Yuan, Ming, and Qing Dynasties.

I do not agree with this classification. A system must be unified, not as above (the first four are according to purport but the last one refers to times). I have another way of doing it:

First, Tathagata Chan of holy instruction;
Second, Patriarchal Chan of pointing out the
essence;
Third, "Offspring Chan" of opportunity and function;
and
Fourth, Multitudinous-sands-of-the-Ganges Chan of
mouth.

This system is according to the prophecies of the ancient gurus. They have indicated that the highest Chan must pass through the feet of the offspring and that after these five lines of transmission there will be multitudes who know about Chan. In my opinion this is not praise but blame. It does not mean that Chan realization has pervaded everywhere, but refers to widespread Chan of learning but not realizing. Today, it is like this; multitudes of ordinary people like the sands of the Ganges can speak of Chan: boys, girls—all of them.

Our yogi's face was serious and his tone of voice expressed great concern.

Each of the four types of Chan mentioned above is liable to be mistaken in a particular way. For instance, in Tathagata Chan, "xin"—meaning in this context "heart" or "essence," as it does in the Vajrayana—is taken instead to mean "mind." This leads to confusion of Chan with the Idealist and Tian Tai schools.

Chan of the patriarchs directly points out the essence and is therefore easily mistaken for Mahamudra, where there is similar mention of the essence of truth.

The third Chan, which teaches opportunity and function, is thought to equate with daily life, though really this deep and true Chan is one thing and ordinary enlightened life is quite another.

Mr. Chen gave an example of this:

Drinking tea in Chan is not the same as the common practice. The Chan master taking his tea is not admiring its fragrance or taste, he is just simply tasting the truth of Chan. It is certainly true that such masters practice Chan everywhere and at all times, but this is quite different from most people's lives ruled by the five poisons. This is the highest sort of meditation, even higher than the Great Perfection, because it is more thorough in its realization.

What then is the mistake about "mouth" Chan? We have already mentioned this above.

The transcriber looked up at Mr. Chen, who said, "There are some Chinese who are very happy to think that Chan has spread everywhere," and the yogi slowly spread his hands out as though all the world were enlightened. "It is not right to think that because everybody can speak about it, everyone has

it! Indeed, after the time of the five schools in the Tang Dynasty, the true Chan ended and only "mouth" Chan can now be found."

The transcriber told Mr. Chen of a letter he had received from the West, in which it was doubted whether the Zen followers in one city would ever get a Zen master to guide them, since all their so-called "Zen" was limited to an hour or two of sitting, with, of course, much talk in between. Mr. Chen smiled and nodded while the transcriber told Mr. Chen that he had read it was now considered the right thing in American colleges to carry around a book about Chan, though by the time this book is published it will be out of date and in the forgotten past! Mr. Chen, while obviously much troubled by the lowered standards, nevertheless laughed at this strange misunderstanding of Chan's purpose.

The yogi continued:

The highest among these categories is Offspring Chan and its teachings are not in the Buddha's holy instructions (sutras, Tantras, etc.); nor is it indicated in the essence of truth used by the patriarchs. This Offspring Chan simply uses accomplished realization to make the disciple immediately accomplished in Chan. It is therefore called the "Chan of Opportunity and Function."

In this, the guru must use a method of realization and the disciple must receive that realization with his own realization. This differs from the Great Perfection where there is still some theory; in this Chan, an action, a song, or just silence—such methods may be used to actualize the realization immediately. These methods are only found in the Chan of Offspring. Some masters have used beating, harsh words or other seemingly brutal methods—anything to make the disciple realize. However, it is most essential to understand that it is only because the master is already accomplished in Chan that he is able to make his disciple attain realization.

In books on Chan there are many secret examples related and these are very hard to comprehend. Indeed one must have the same degree of realizational insight or one cannot understand them. This highest samadhi was available to those who practiced the Chan disciplines in China during the Tang Dynasty.

"After this," said Mr. Chen sadly, "I fear that it is only a matter of people deceiving themselves."

A. Daily Life Practice

What, for instance, does the Soto Zen of daily life mean? I am acquainted with the recorded lives of some of the Soto patriarchs and know that even they could not practice it in their everyday lives. Because: Practice of

Chan in one's daily life is very deep. How so? It is like this:

1. First one must get entry into the "area" of Chan.
2. Then one must get out of the "area" of Chan.
3. Then, and only then, Chan functions in daily life.
4. The process ends when all is reduced into the nature of Chan, without any function.

This classification given here is according to the one adopted in my book, "Lighthouse in the Ocean of Chan."

Mr. Chen sagely warned:

Nowadays, many Western persons like the idea of Chan in daily life.

(The transcriber remembers being told in a Buddhist Society by one young man with no meditational experience, who was stacking chairs in the lecture hall, "This is Zen, you know!") Mr. Chen pointed out:

Unless one has passed through sunyata-sublimation, one cannot possibly have accomplished the first two stages above, so how can one come to the third?

Mr. Chen gave a simple test which all can apply to find out exactly where they stand in this matter of

daily-life practice. He said:

If one has realized sunyata and passed through the two stages above, then not only can one live Chan in every time and place but one will acquire supernormal powers. If one does not possess these, there are three reasons: one has not experienced sunyata, nor passed these two stages, and one is unfit as yet to practice Chan in everyday life.

(When so many people are deluded on this issue and one hears so much of "Zen groups," and so forth, it is worth noting what Mr. Chen says: "One does not begin with Chan; after many years of great toil, one may end by accomplishing it." For confirmation of this, see the lives of many great Chan or Zen Patriarchs.)

Mr. Chen then elaborated on the above stages:

1. The follower of Chan must receive the realization from his own guru and respond with his own realization. This is called "Entering into the Chan 'Area'," and may cover a period of many years.
2. Next, one must "Get out of Chan 'Area'," that is, get rid of the volition of Chan.
3. When one can exercise Chan without using a hand, then one may get some function from Chan. At this

stage, one may practice in daily life.

4. After the previous stage, one acquires supernormal powers. When these are reduced in Chan nature and everything is done quite naturally and purely, then one attains the Full Enlightenment of Chan.

As we saw, some people have the idea that Chan (being etymologically derived from Sanskrit dhyana), is a common meditation. To show that this is far from being the case, I offer some Gong An (koan) stories:

Once Ma Zu was meditating in his hut while his guru Nan Yue sat outside and seemed to be polishing a brick. When Ma Zu finally asked him what he was doing, the guru replied: "Making a mirror." At this Ma Zu expostulated, saying that mirrors can never be made from bricks. His guru rejoined, "Buddhas can never be made by meditation." Ma Zu, discouraged, asked, "How?" Nan Yue said, "If the carriage does not go, should you strike the carriage or the oxen?" Ma Zu replied, "The oxen."

Therefore, Chan is not just meditation.

Again, there is the example of Lin Ji and his guru Huang Bo. The latter, making his rounds among his disciples, came to Lin Ji, who at that time was only a young monk. Lin Ji was lying down asleep on his bed. His guru knocked three times with his staff on the bed.

Lin Ji opened his eyes, saw his guru, and went to sleep again, not heeding the master's presence. Huang Bo then knocked on the mattress three times and turned away. When he reached his senior disciple's place, Huang Bo found him sitting erect in meditation. He then said, "Oh, over there is a young disciple who really knows how to practice Chan, while you," addressing the old monk, "only create delusion for yourself."

Chan is not merely sitting and practicing.

A monk once asked the patriarch Yuan An, "Making offerings to 100,000 Buddhas is not better than giving to a person who does not practice. Then what is the error of the Buddha?" The guru said, "It is just like a white cloud covering the mouth of a valley, so that many, many birds do not know their nests."

Mr. Chen interpreted:

The white cloud is like common practice, but Chan is not common, and without a cloud the birds can go back to their nests!

Chan is truth itself and every meditation is aimed at this: Chan. It is within every meditation but transcends them all. That is why it always occupies the outer circle of our diagrams. Therefore, to treat Chan as very easy in daily life is quite foolish. It is the highest deception, and those who believe that they possess such ability should

repent of their conceit in the hour of their death.

Therefore, it is very dangerous to mistake Chan as easy. On the other hand, if one treats Chan as very difficult, that is not good, either. If one can meet a Chan guru and receive his grace, with it may come some realization; then it is not so difficult. For those who would like to practice Chan, it is good if they read my "Lighthouse in the Ocean of Chan." From this book they will find out what is deep and what is shallow.

Once a monk asked his guru, "Does Chan need the three trainings (of sila, samadhi, and prajna)?" The guru answered shortly, "No! Such are useless things." According to this, Chan is not a meditation. All the accomplished teachers have simply realized; Chan has simply happened, and in this samatha and samapatti do not exist. Even though this is the very highest school in our whole system of meditation, it should not be counted among the meditations.

Despite this, there are in the tradition of Chan training some Hua Tou, questions used as skillful means to bring the disciple to Chan itself. These are questions or problems of a non-rational nature which have to be cracked by concentrated attention on them. With any questions or problems, one has doubts, and the disciple is encouraged in Chan training to have doubts about these Hua Tou. As it is said: "No doubt, no enlightenment; small doubt, small enlightenment; great

doubt, great enlightenment." We see from this that the last of the poisons, that of doubt, sublimated in the Mahayana, is in Chan transmuted into the Great Doubt necessary in Great Enlightenment.

All the five poisons have now been treated and all our meditations are quite perfected.

As the transcriber walked by himself through the outside darkness of the Kalimpong blackout, he reflected on the inside path, outlined in all these talks, which must also be trodden by oneself, though guided by the light of the Dharma.

Chapter XVI

HOW TO RECOGNIZE AND TREAT ALL SORTS OF MEDITATION TROUBLES AND HOW TO KNOW FALSE REALIZATIONS

As the listener and transcriber approached the yogi's hermitage, they were absorbed in discussing being both a bhiksu and a bodhisattva. Bhante noted that many Mahayana texts clearly state that unless one is first a bhiksu, it is almost impossible to find the correct time and environment to practice bodhisattva life. The transcriber pointed out that to many in the West these ideals seemed opposed to one another. Bhante replied that the fault lies here with the Theravada who makes so little of the bodhisattva ideal while stressing the bhiksu life directed at the arhat attainment. The transcriber added that part of the blame must lie with Western pseudo-Zen, which often fails to take into account the backbone of strict monastic life in Chan (Zen).

Reflecting on this attitude of trying to get "something for nothing," we came to Mr. Chen's hermitage. When we had entered and were seated, the transcriber noticed various foods arranged on a bench. He said, "Mr. Chen is going to have a fire-sacrifice." "Yes," said the yogi, "tomorrow is Christmas Day, when I make a special sacrifice

each year." Bhante remarked, "In England, such foods go into the belly, not into the fire!"

Mr. Chen said, "I have prepared a long chapter on 'Troubles and False Realizations,' so we should start quickly!"

A. Brief Introduction

To begin with, I did not intend to discuss these matters, as I thought that few of our readers have practiced meditation extensively. I have laid more stress on the systematic aspect of our book in order to lay down a firm basis of right view. Therefore, there is less emphasis on the practical aspect in this book. However, you have asked me about the four foundations of Tantric practice, and this shows me that you at any rate both like to practice, as well as being scholar-bhiksus, so I am very much encouraged to give this chapter in detail. If there are even a few readers who like to practice, then indeed we should make this chapter very complete and thorough. Therefore, I have gathered here all possible troubles and false realizations in the three yantras. Some of the details are from my own experiences and others are the precious instructions of gurus and not given to common persons. Still, some readers may understand them, so it will be of profit to include them here. My guru said, "We should not talk to neophytes on matters of deep realization. One should only discuss some realizations, hiding away others until one has truly

realized them." As guidance for the readers, we here explain troubles and false realizations, arranged according to our whole system of practice, from Hinayana to Mahayana and then on to Vajrayana.

B. Troubles and Treatments

In this first major section, we have a number of topics, of which the first one is:

1. Temptations

These are related to our five samapattis and the five poisons:

a. Impurity. When we practice the Hinayana precepts, many temptations will come. When one is practicing the samapatti on impurity, one may experience many such temptations. Even when I was an ordinary layman, I tried to renounce intercourse with my wife. I was, however, troubled in dreams by naked women who even came to kiss me. Such women I treated as enemies and implored Guan Yin to save me from them, though I think now that they were not real demons but Guan Yin appearing in different forms to test me. While I practiced these Hinayana meditations, at the same time I practiced according to the Amitabha School and repeated that Buddha's holy name. When such "demons" occurred, I had only, therefore, to call upon Guan Yin and she always came to help me.

Success in the impurity meditations is indicated by whether one can maintain the idea of impurity even in dreams.

b. Anger. Practice of the merciful mind relieves the sorrow of anger. When I was still at home, meditating there as a hermit, I was sometimes tempted to be angry with my mother (though she was my protector), when she did not bring things to me at the right time—my food, for instance. Thus I have experience of this sorrow. When anger comes, it must be suppressed, but if one only does this, it is easy to get disease of the lungs, why? Because the inner energy of anger has a natural tendency to rise up, whereas in suppression one keeps it down. Therefore, at the time when one feels anger arising, breathe out more than in.

Mr. Chen demonstrated this method in which he blew out air from his mouth with a gentle hissing sound.

It is quicker to get rid of the excess energy in this way rather than by exhaling through the nose. If the anger is really intense, then some of the relaxation exercises will help restore the balance of energies in the body. There is a new art of relaxation these days, and some of the exercises are good and should certainly be used.

c. Elements. Meditation on discrimination of the elements rids one of pride. When one practices as a

hermit, pride easily increases. One may treat others as ignorant, worldly fools, while in one's own mind it seems that one is just like the Buddha, thinking, "I am a holy man, I am a hermit." Such thoughts are common temptations for one who gives all his time to meditation. Even those who are not hermits but do a little meditation each day may look down on others who do none. As one's mind contains pride, so dreams may occur where men praise you and say that you are bound for Full Enlightenment. They may also say that in past lives you were a bodhisattva.

Bhante interjected here that there was quite a lot concerning this matter in the Astasahasrika (Prajnaparamita Sutra). Mr. Chen continued:

Such dreams are just some demon who wants to harm you, or else a bodhisattva is tempting you to prove your worth. One must always keep one's mind humble, and see clearly that in any case there is no self to be found among the elements. Worship much; that is a good treatment for this temptation. A meditator should think, "Maybe it is my pride causing such dreams," and he or she should worship the elder monks (or all the monks if he is a layman), make reverent prostrations to the Buddha, and be humble even to attendants and those who are junior to one. This is the Hinayana treatment, but one may also consider this matter from the Mahayana view: "Every person is included in the Buddha-nature. May all those beings gain Full

Enlightenment sooner than myself!"

"Just as," Bhante said, "the Bodhisattva Never-Despise looked upon everyone in the Lotus (Saddharma Pundarika) Sutra."

d. Ignorance. For the sorrow of ignorance, practice the meditation on causation (conditioned co-production or pratitya-samutpada). During one's practice of this, one's sensitivity increases, and the mind tends to hold on tightly to good deeds and to be very distressed or angry about unskillful ones. Suppose one wants to burn incense but the servant does not bring it in time—this might easily upset one. Also, after the commission of evil, one experiences great pain. Whether good or bad deeds, the mind is not quiet. In such a case, treat everything as void; do not love it too much nor arouse much hatred. Do not enjoy good dreams too much, nor hate bad dreams.

e. Breath. Breathing meditations cure doubts and distractions. Not only is the mind hard to control, but the breath is very difficult as well. It is a very common condition for a man not to be aware of his breathing and just to carry on with his usual activities without a thought given to the breath. After one has tried to control it, one will agree that it is difficult work. Sometimes the breath is too quick, so at this time count the breaths slowly. At other times, it is very short; to correct this, inhalations should be made longer than

exhalations. When one counts the number of breaths, count slowly, only counting the inhalations.

Slightly digressing, the yogi instructed:

When the inhalations are made a little longer than the out-breaths, this is good for long life. Regular, slow counting of the breaths is necessary and if a mistake is made, one should start counting that series again.

The yogi added:

As regards lying down, always lie on one's right side (the position adopted by the Buddha), as this also is helpful in obtaining long life. Only lie on the left side when too much food has been taken, in order to aid digestion.

These are some examples, but for every reader there must be some special treatment for their particular poisons. It is best to take the advice of one's guru on this matter, as he will know all one's temptations and their correct treatment.

We see from the above that temptations not only come from sicknesses and demons, but also can be products of our own mental states.

2. Bad Conditions

Four renunciations are very helpful for meditation and should be kept in mind. These are given by the guru Gampopa and overcome four bad conditions, as follows:

a. Renounce one's native place to get rid of the evil condition of cause.

"You have both become bhiksus and now live far from your homeland; it is good," commented the yogi.

b. Renounce the occasions of all the five sorrows. For example, if one does not go to the market, or to the houses of prostitutes or to gambling dens, then one limits the sorrows' arising, thus cutting off the evil conditions that accompany them.

c. Renounce evil friends and so rid oneself of the evils of condition.

d. Renounce the inner four desires: for unhealthy emotions, beauty, food, and sexual intercourse; thereby the evil condition of continuity is cut off.

These conditions and their riddance are very important.

3. Distress Caused by Demons

a. Types of Demons. Firstly, one should know what sorts of demons there are. In the sutras, a group of four

demons are mentioned and another group of ten.

i. The common group of four: the demons of the sorrows, of the five aggregates, of death, and of Devaputra Mara.

ii. The group of ten is composed of the demons of: the five aggregates, the five sorrows, karma, mind, death, devas, good deeds, samadhi, good scholarship, and the volitions of Buddhadharma wisdom.

Whereas the first nine are found in the Hinayana, the tenth, called the "king of demons," is only seen in the Mahayana and Vajrayana.

They are taken from the commentary on the Avatamsaka Sutra.

The transcriber noted, "Ah! They have made the list up to ten again!" Mr. Chen laughed.

A second category is known as the army of host of demons. Again ten, these are: the "military" demons of desire, grief, hunger and thirst, inordinate craving for passionate love, sleep, terror, doubt and remorse, great anger, gaining money and striving for an undeserved good reputation, and pride. From their names, these soldier-demons are easy to recognize and one should be able to distinguish all such kinds of demons very well indeed.

b. Places Favorable to Demons.

"I am just among demons," exclaimed Mr. Chen, laughing, "as you will see, and you dare to come here!"

"Never mind," said the transcriber, "you have the four great kings outside your door!" Mr. Chen gave the list:

The following places favorable to demons are: where a building is too large, too new, too dilapidated, too near to a road, near a lake, near many trees, surrounded by flowers, with many fruit trees...

As the last two applied to our Vihara, Bhante said, "Now I know who takes our oranges—I thought it was small boys!" We all laughed while the yogi went on:

Also, near famous places, near the presence of incompatible persons, near the place of entry into another country, near to provincial boundaries, near the frontiers of states, and, finally, any place where one lacks good friends.

"There does not seem to be anywhere free from demons," said the listener. "But if you leave them all," Mr. Chen assured us, "it will indeed be hard for demons to trouble you."

c. Time. There is no time when they are not present: every time has its own special demons. In China, where time is measured by two-hourly watches, each named after an animal, during each watch a demon may come in the form of the appropriate animal to plague the meditator. Thus from eleven o'clock to one o'clock at night is the watch of the rat. Should a demon come in this guise at that time, just call out to him: "Oh, yes, you are the rat-demon!" By calling out his name in this way, if it is the demon, he will go. All the watches are named thus:

Rat	11 P.M.—1 A.M.
Ox	1—3 A.M.
Tiger	3—5 A.M.
Rabbit	5—7 A.M.
Dragon	7—9 A.M.
Snake	9—11 A.M.
Horse	11 A.M.—1 P.M.
Sheep	1—3 P.M.
Monkey	3—5 P.M.
Rooster	5—7 P.M.
Dog	7—9 P.M.
Pig	9—11 P.M.

d. Other Demons. If at the beginning of one's meditation, one feels the mind unquiet, then this disturbance may be due to the demon of non-Buddhists. If the meditation is disturbed from the beginning to the end, it is an illness, not a demon. And if disturbance is felt only at the

beginning and at the end then this is a demon in the channels. If one practices the Vajrayana, deep breathing should be used to cure this.

e. Offerings. Demons may occupy offerings of water, flowers, lamps, etc. For this reason, there are in the Vajrayana some special mantras for such cases. However, the common mantra of purification may be used: OM AH HUM, at which all demons flee.

f. Treatment. The treatments given for all the above sorts of demons differ in the three yantras. In Hinayana, the common method is to take the three refuges, which all demons fear. One should note that in the exoteric yantras there are only three, but in the esoteric Vajrayana tradition, there is a fourth refuge—the guru. In this yantra, guru-yoga is the name of visualization practices where one's teacher is visualized sitting on the top of one's head, where the guru is identified with the Buddha. This practice demons fear very much, also. Here I have a story:

My friend, Mr. Huang, received instruction in torga (Thodgal) (see Ch. XIV) but lacked the necessary preparations. Without these, he went directly to a hermitage to practice. When he started, a dragon appeared—it was in his bowl when he ate food and was in front of him when he sat down to meditate. Because of this, he could not practice at all and so telegraphed our guru, Nuo Na Rinpoche. The guru replied, "You

should think of me seated on the crown of your head." When Mr. Huang received the telegram and read it, he began immediately to practice in this way. There was a noise like a clap of thunder and the dragon disappeared, and never to bother him again. This would not have happened if preparations had been made properly and if he had known well the guru-yoga.

In Hinayana, besides the refuges, one should think of impermanence! "Though the demon troubles me now, he is impermanent and cannot always do so." Also, keep one's mind humble and filled with the spirit of renunciation. Reflect that one should escape from here into the voidness of non-self. Who, therefore, is afraid? What can cause trouble, as both the demon and the meditator are marked with non-self?

Mahayana treatment has two aspects: to meditate reviewing the voidness of abiding entity in both persons and dharmas. The demon himself is void, and the unwholesome dharmas he causes to arise in the mind are also sunyata. One may go further and use the three wheels of sunyata (see Ch. X, Part One, D, 3, b) thus realizing that meditator, demon, and dharmas are all sunyata: then all demons are vanquished.

Secondly, there is the meditation on the great compassion (see Ch. X, Part One, D, 3, a). One may think, "The demon wants my life—I will give it to him; he wants my limbs—let him have them." Say to him:

"Ask for whatever you want and I shall give it to you." Even demons, being sentient beings, may be impressed by one's great compassion and then go away. Once when I was practicing in my hermitage, a friend of mine asked me how my practice was progressing. I told him, "I practice to gain supernormal powers so that I may save others." He told my guru this, who said, "He should not desire such powers, or demons may come." When I was told this, I replied, "In my (realization of) voidness no demons appear, and in my practice of the bodhicitta and great compassion, I do not fear them. I want only to help and to save them." My friend always remembered this answer and told others of it.

This is the general treatment of demons according to the Mahayana; that is, not treating them as enemies, as one does in the Hinayana. In the Vimalakirti Nirdeśa Sūtra, it is said: "The kings of demons who appear in this world are not really such but are great bodhisattvas who help you in reverse." I have written a hymn of praise to all demons on how they render help to the meditator.

We cannot translate it here as it is very long. Mr. Chen picked up the Chinese book and showed us many pages of characters.

The general idea is this: the demon of death helps one to practice impermanence meditations, and through their practice one gains the benefit of diligence. With the demon of disease, if one knows how he appears, one

will practice very carefully. The devaputra-demon causes pride, so one learns from him the necessity of being humble. In the same way, Mahesvara (Siva, who is usually an opponent of Buddhadharmā) is regarded in the Mahayana as an emanation of Guan Yin, who has come to help (see the Lankavatara Sutra).

In the Vajrayana, there are many good methods of dealing with demons; one could in fact call such ways "demonic methods"—using the demon to get rid of him. First, however, it is necessary to know the different kinds of demons so that one may treat them suitably. Demons in the Vajrayana sometimes appear as a Buddha, so one must know how to distinguish them:

- i. Know what kind of demon one is dealing with.
- ii. If the demon occurs in the form of the yidam (and one suspects that it is not the latter), then try altering the size of the appearance, making it as huge as the sky, and then contracting it to tiny proportions, etc. If that figure can be changed in these ways, then it is a demon, for Buddhas, bodhisattvas, and devas always appear in a certain fixed size.

At one time, a Pure Land follower sat down every day as the sun set, facing it and continuously intoning the name of Amitabha. One evening, the sun disappeared behind a mountain, at the foot of which was a very large tree. To the great joy of that devoted man, Amitabha

appeared to him, sixteen feet high and resplendent with all the marks of the Buddha. After that, he saw this Buddha every evening and as a result he was blissfully happy. One day he came to a Chan guru to whom he related his "realization." Said the guru, "You only see a demon!" Very upset, the poor man asked, "How can this be? He is exactly the same shape and size as the descriptions of Amitabha relate. There is no demon!" Having pity on him, the guru gave him his bamboo "chin-rest" and told him, "When you see 'Amitabha' throw this at him." He did as the guru instructed and the vision disappeared. He wanted to return the bamboo implement to the master, so he went to pick it up. Lying there was a large serpent, quite dead. The guru told him, "The demon in that large tree just wanted to make you happy. Now he is dead, but has taken birth in the Pure Land—just bury that serpent-body." This is an example of a demon impersonating a Buddha.

iii. If, when the practitioner repeats the mantra of the yidam, the vision disappears—then it is a demon. If it remains, then it is of course the yidam.

iv. Demons may be recognized by their lack of knowledge of the four initiations of Anuttarayoga. Question the form which has appeared on the meaning of these initiations. If it cannot explain, it is a demon; if the vision gives a correct answer, then it is a Buddha. This is especially true of the fourth initiation—which concerns voidness in the Mahamudra and therefore

Enlightenment itself. If one really understands this and can give some explanation, then there would be no possibility of being troubled by a demon.

v. Repeat the four bijas and the mantras surrounding them which are given one in each initiation. Ask the appeared vision about these initiations. If it makes a correct reply then it is not a demon.

Initiation	Bija (seed-mantra)	Mantra
First	HUM	GO LAI YA JA
Second	OM	SHE LA LA WA
Third	RAM	RAM BA MA YA
Fourth	BOM	OM AH HUM KOM

vi. Test the form by showing it the mudras of the four initiations:

First: The hand open and five fingers pointing downwards.

Second: First, clenched tightly thumb tucked inside, the fingers uppermost.

Third: Three middle fingers pointing up, the thumb held over the little finger in the palm.

Fourth: Index finger pointing at the sky, clenched fingers, thumb outside.

If a form cannot answer on the mudras' meaning, it is a demon.

vii. Then there is the method of demon-detection given by Mr. Chen's guru:

When a guru gives one a great wang (initiation), at that time a special vajra-name is given to the disciple. This should not be written down or told to anyone, not even to one's wife, husband, parents, or to fellow yogins or yoginis. When one has some doubt as to the identity of any form, ask it, "What is my secret name?" If it can tell you, it is the yidam; if not, it is a demon.

We see that in the Vajrayana there is a sort of intermediate treatment of demons. The Hinayana idea is to push the demons far away and make them appear wicked, while the Mahayana makes them seem to be friendly, thus bringing them very close to the meditator. Neither of these methods regard the demon as he really is. Therefore, in the Vajrayana, one knows quite exactly the status of demons.

g. Mahesvara. It is said that all the demons are controlled by Mahesvara, who has his abode in the sixth and highest heaven of desire (Paranirmita-vasavartin). At the time of the Buddha's Mahaparinirvana (Great Passing-Away from This World) at Kusinagar, many gods came with offerings for the Lord. Mahesvara also came to give his gifts, but the Buddha would not take them, saying, "You give my disciples much trouble, so I shall not accept your gifts unless you give me your mantra as well so that my disciples may use it."

Once my friend, Mr. Chang, was meditating in Kalimpong and built a shrine-room higher than the temple of Siva nearby. Evidently neither the god nor the priests of that temple liked this. Every morning my friend used to recite the Sutra of Perfect Enlightenment, but one day when he did so, a large black phallus appeared before him. Greatly disturbed by this manifestation, he came immediately to see me. I realized what the trouble was and told him, "You should repeat this mantra of Mahesvara, and then all will be well."

The next morning when the phallus appeared, he repeated the mantra only once and it disappeared, never disturbing him again.

Hinduism has followed Buddhism to the West, so Mahesvara may cause some trouble for Buddhists there also. For this reason, this mantra, until now kept very secret, is given here so that it may be of use to the readers:

OM MAHADEVA TSA VUPADEVISHYA
HARALISA VASHAM GURUHO

Sometimes, as we have said, one may obtain "reverse help" from this king of demons, but his usual tactics are to make many doubts arise, from quite worldly ones such as a casual relationship, to spiritual ones regarding the Dharma of the Buddha. This demon-king does not

want people to have any faith in Buddhadharma, so he tries to destroy it. We see, however, that in the Vajrayana we are able to treat him and all his hosts in the manner they warrant.

4. Ghosts

The difference between these and demons is that the latter cause mental and physical trouble, while the former can only cause bodily sufferings. Examples of their bad activities are: ghosts causing blood to come from the mouth; others in water causing skin diseases; some powerful spirits coming at night, appearing as a patch of white light, and causing many quarrels; and other female ghosts causing seminal discharges.

In Hinayana, the treatment is to take refuge and make offerings to the ghosts. The Mahayana treatment is to see them all as void or to treat them just like one's parents.

Once when Milarepa had momentarily left his cave, he returned to see five spirits seated inside. In spite of the fact that his cave was not in any one of the inauspicious places, still they had come. Milarepa, thinking that they might be powerful ghosts, did not dare to enter. Then he thought, "Perhaps they are spirits of the earth," so he composed a song for them. Even after hearing this, they did not go. Then he used a Vajrayana mantra to make them fear him, but still they did not go. Then he thought

of the void in Mahamudra—that all beings are within the Enlightened Entity. "You spirits, you are my friends, my lovers, you will sleep with me tonight." Holding to the Great Pride of Mahamudra to accompany these reflections, he rushed into the cave—and nothing was there!

Some spirits take advantage of the sounds and shapes of rats and mice and then fall down upon you. If that happens, a meditator will feel very heavy, so heavy that he or she can scarcely move. I have had an experience of this "mad rat" falling down upon me. When this occurred, I exclaimed, "Eh! Why?" Then I repeated a mantra, but this had no effect. Then I meditated on Mahamudra and this manifestation vanished.

Of course, it is not possible to meditate in this way at first, so if one is always troubled by such ghosts then procure good instructions from one's guru. Another method is to imagine that the spirit comes into one's right thumb and then, using a Vajrayana mantra, tuck the thumb into the fist and hold fast. I have done this with a particularly troublesome spirit which I then saw in meditation as very small and thin. Not wishing to harm it, I opened my hand and let it go away. It is useful to repeat the appropriate mantra before sleep, and go to sleep with the right hand held in this mudra. Then if some spirit is causing trouble, he will find himself in bondage; not liking that he will take the first opportunity to depart.

5. Disease

Two sorts of physical diseases may be distinguished.

a. Imbalance of the Four Elements. It is said that there are 101 diseases connected with each element, so altogether 404 physical diseases may arise in this way. Thus one should be careful to take wholesome food, pure water, breathe clean air, etc., just as modern science and medicine recommend.

Do not think that you can cure yourself by your meditation. The Buddha himself told his disciples to use the correct medicines for their illnesses, so one should not hesitate to apply modern methods if they will result in a cure. Some meditators in China had too much faith in the power of mantras or conceit about their own attainment in meditation, and so refused to take tablets or to have injections. Such an attitude is indeed foolish unless one's accomplishment in meditation is very great. It is sensible to use mantras, too, and practice one's meditation, taking prescribed medicines as well. Besides Gautama Buddha's good advice to his disciples on this subject, we should also remember the Buddha of Medicine who can certainly help us (the Tathagata Bhaisajyaguru).

b. The second kind of disease is that of the specific organs, in China classified into five types. This subject is not essential to our present inquiry, so we will not

discuss it.

c. Diseases Caused by Past Karma. National Teacher Wu Da, who was extremely learned and sometimes practiced meditation, was, because of his great accomplishments, offered a golden throne by the emperor. Seated upon this, he became a little proud. Consequently, a spirit took advantage of his weakness and entered his body, causing a face-shaped carbuncle on his right knee. The spirit told him, "For seven lives you have practiced Chan very nicely and all that time I have waited for my chance." In excruciating pain, the teacher consulted many doctors, but to no avail. Then he prayed earnestly to Guan Yin, who appeared to him and told him to treat the disorder with a special river water. She explained to the teacher that in a past life he had killed what was now a spirit, who had waited to take revenge. From this treatment the teacher was cured, and after that he compiled a work in two large volumes known as the "Confession with Water," in which he gathered from the full extent of Buddhist literature all the misdeeds and their cures, with detailed instructions on how to make confession in these different cases.

The karma causing diseases which are not caused by a derangement of the four elements should be confessed, and some spiritual remedy sought in addition to medical treatments. Such diseases are difficult to cure by a doctor's advice and very frequently they present rare symptoms. One of my friends had a small hole at the

bottom of his spine from which white matter oozed. No doctor seemed able to cure him, although he consulted many. At last he came to believe in Buddhism, and decided to repeat the Diamond Sutra many times. This he did and was cured.

Another friend's father had been ill for many years and was now reduced to only skin and bone. Although he wished to, he could not die. Every night his two sons had to sleep on either side of him to hold the weight of the quilt off his pain-wrecked body. My friend asked me what to do, so I told him to invite a good bhiksu to his house and ask him to repeat the Diamond Sutra for seven days. He did this and it happened that on the third day the old man was released from his agonies.

d. Some diseases may be caused by ghosts. One should make puja to the Buddhas and to one's protectors, as well as making offerings to these ghosts. Practices like generous almsgiving and being careful not to give harm (keeping the precepts) are also helpful.

e. Madness. Four kinds are of interest to us.

i. Of love, or infatuation with a member of the opposite sex. For this, practice the meditations on impurity until the madness breaks up.

ii. Caused by improper medicine. If by taking other medicines the madness may be cured, so well and good,

but one should be very careful about what drugs one takes in the first place.

iii. As a result of the mantras of non-Buddhists. On account of this danger one should not make unnecessary contact with them, nor argue with them, nor, of course, do them any harm. This sort of malady should be cured by asking one's guru for his advice.

iv. As the fruit of karma. For instance, a person dies after having been bitten by a mad dog. But why did that particular person meet that particular mad dog? This may be a karmic result. Similarly, why are some people born as idiots, or others degenerate into mental imbalance? The Buddhist realizes that in such cases it may be a heavy karma fruiting in a terrible way.

6. Particular Obstacles in Meditation

a. The Obstacle of Mercy. Usually this quality is a virtue, but it may become an obstacle, as the story of Savaripa shows. This guru, one of the Eighty-four Accomplished Ones of Tantric practice, had two sisters and both were his partners in yoga. One of them was in the habit of taking small parasites from her guru's body and eating them. Now Savaripa had a disciple, Maitripa, who had the obstacle of mercy: to begin with, he thought, "He has taken his two sisters to wife and that is bad enough. But now one of them destroys these poor small creatures by eating them alive." However,

Maitripa had an attendant wiser than he and that attendant saw that these small animals all achieved Full Enlightenment by dying in this way. He even lamented that he was a man, with no chance of getting Enlightenment so quickly. Savaripa knew of this attendant's wisdom and with a snap of the fingers enabled him to fly through the air and then attain heavenly birth. At the same time, the guru and his two consorts disappeared, leaving Maitripa to bewail his loss. For many years he was not able to meet them again.

From this story we should also understand that the usual canons of conduct need not apply to those Fully Enlightened Ones (though they often abide by it). Vajrayana and Chan gurus may sometimes appear to act in a "bad" manner, but they do this strictly as skillful means and have, besides this, the resources of supernormal powers with which to convert others. Their actions are not comparable to those of common unenlightened people, nor can their standards of conduct be used by those still ruled by the five poisons. One should therefore be careful not to judge an enlightened mind too quickly.

b. The Obstacle of Propriety. In general, of course, for the great majority of meditators, not to speak of common persons, it is very beneficial to abide by recognized standards of conduct. Both in ordinary worldly life and in the training of the Hinayana, ethical behavior is very useful and necessary; but if, in the

Vajrayana, one always holds too strictly to this, it may hinder one's progress. For example, Tsong Khapa and many Chan masters did not take dakinis or practice the third initiation yogas—thus they failed to achieve the eminence of Padmasambhava. To hold to formal rules after sublimation in the Mahayana is the obstacle of propriety. Some teachers dare not take a dakini for fear of criticism by their own disciples or supporters.

c. The Obstacle of Small Enlightenment Accomplishment. This is a block to Full Enlightenment. If one manages to gain a little supernormal power, develops facility in a few dhyanas, finds many disciples to worship one, or is asked because of one's eloquence to preach—all these are examples of this obstacle. In the biographies of the patriarchs of the Tian Tai School, many have, towards the ends of their lives, confessed that they had not been able to win the Highest Enlightenment just because they had achieved the limited eminence of being learned teachers.

I have also had some experiences of this obstacle. An unidentified voice once told me in my meditation that in a certain place buried under the earth there was a golden Buddha-image. I did not investigate this matter since, after all, a golden image is a small thing to discover—what should I do with it?

On another occasion, a god of the earth told me that inside a certain hill, there was a golden chicken with

some little chicks of the same metal. These were offered to me so that I could sell them and become rich. But I had enough food, and if I possessed wealth I might easily be killed by robbers. Later, I asked the local inhabitants, "Is there any tradition of a golden chicken and chicks buried under that mountain?" "Yes" was their reply.

I have refused many such things offered to me for they would only prove a hindrance. Now, instead of being delayed by such worldly discoveries, many instructions of the Dharmakaya have occurred in my meditations. These are to me more valuable than the many discoveries of vajras, images, and so on, made by sages in Tibet. It is true that they do not keep such things and give them to some holy shrine for veneration, but if we have the highest goal of Full Enlightenment as our aim, we should then put aside these matters.

d. Becoming a Leader Too Soon. Certainly one should become a guru of others, and the Mahayana emphasis on this matter is excellent; but in Vajrayana it is said, "First attain Full Enlightenment, and then ultimately save others." To be a leader of too many, too soon, may, instead of leading to spiritual progress, lead to the downfall of the leader and the stagnation of his followers.

These four obstacles have been gathered from my own experiences and have not been discussed by any of the

ancient sages.

e. The Obstacle of Avoiding Obstacles

At one of our last meetings, Mr. Chen added another obstacle. The transcriber intended to go to Thailand to practice meditation where, he thought, conditions were more favorable. The yogi exclaimed, "There is another obstacle: The obstacle of avoiding obstacles! If you always seek quiet places for meditation then you will become attached to quietness. Then, how can you ever succeed in meditating where there is noise?" Bhante pointed out, "There are always sounds in the quietest place, even if it is only the birds in the trees or jackals howling in the distance. Unless you have an underground room, complete silence is impossible to find." Mr. Chen disapproved of going underground to escape from noise and then continued: "A silent place may be helpful to the neophyte but it may prove a hindrance to further development."

To give another example, he told the following story:

There was once a monk in China who kept the Vinaya very strictly. He never let his eyes wander toward girls and women. Whenever any visiting patron brought with him a wife or daughter, the monk kept his gaze fixed on the ground in front of him. Because he was so mindfully

restrained, he accumulated many merits, and after death when his body was burned, many hard, shiny gem-like remains (sarira) were found in the ashes, and many people worshipped these relics. However, when ladies took them into their hands, these sarira vanished; he would be able, it seems, to save only men—not women!

These are two matters to illustrate what we mean by this obstacle.

Bhante then gave another: He said, "I knew a bhiksu from Thailand who once asked me nervously, 'Is it true that in the West, ladies might try to shake hands with a bhiksu?' When I replied, 'Yes, it is the custom there,' that monk exclaimed, 'Oh! I could not bear that!' Thinking that he objected to the custom, I asked him why. In a shaking voice, he replied, 'If a woman touched my hand, I would be filled with passion!'" We all laughed.

7. Conclusion to All Troubles

Again from my experience, there are four principles to get rid of all these.

a. Sunyata. Meditate on voidness very thoroughly, and attain a degree of assurance-realization. There can be no trouble afterwards, as this is a powerful and very effective method.

b. Develop great bodhicitta. After living in a cave for two years, I got a skin disease. This cave, in the mountains of China, has two entrances on either side of a mountain and runs many miles underground. As a river flows through it and moisture drips from the roof, the air is saturated with wetness. My clothes were always damp, so to keep myself dry and warm enough, it was necessary to practice deep-breathing methods to increase my bodily fire. After this, I came to India on a pilgrimage and had not enough time to keep up with the deep breathing. As a result, I contracted "impetigo," which rapidly spread all over my body. I had to stay for a month in a hospital to be cured of this. While I was there, the demon of that disease, black and fearsome, came to me and tried to shake me backwards and forwards. I visualized him as very large and asked him to enter my body. I prayed that all the diseases of the world might afflict me so that others might be rid of them. The demon then said to me, "I fear your bodhicitta" and instantly left me, after which I was cured.

c. Renunciation. Renounce the world and have faith in the Buddha. There are different stages here. Firstly, one should discard the fleshly body and through meditational attainment faithfully enter the hands of the gods; this much at least is done in Hinayana. Then one should discard consciousness in sunyata sublimation and enter the hand of the Buddha. After this, one must discard the desire for all things by transmuting it into

love for the dakini and be protected by her. Finally, life itself is discarded, everything, and through completely realized voidness one enters the bosom of the Dharmakaya, where one is protected from everything and where no demon can possibly do one any harm. All these conditions are very important.

d. Vajrayana Practice. One should have learned enough of the methods of the Vajrayana in the position of consequence of Buddhahood. Even demons that are extremely hard to subdue will then be vanquished as the accounts of Padmasambhava relate.

C. False Realizations

1. General Insights. False realizations of insight are caused by the first nine of the following ten factors; the tenth is not false realization. They are:

a. Caused by the five skandhas.

Mr. Chen gave the example of a meditator's vision which instead of being the yidam was only the product of imagination.

b. Caused by the distresses and delusions of daily living.

c. Caused by sickness or dukkha, but appearing to be insights into the Four Noble Truths.

d. Caused by the influence of karma.

e. Caused by Mara, the demonic king, and his forces.

- f. Caused by conditions of samatha and samapatti.
- g. Caused by various false views and doubts.
- h. Caused by pride in one's progress and the delusion that one has attained nirvana.
- i. Caused by the temptation to be content with the lower Hinayana nirvana instead of going on to bodhisattvahood.
- j. Caused by the true realization of Buddhahood.

2. Lights. There are insights which appear as light, and there are many degrees of it. These different kinds, though referred to here and there, have not been detailed in any one book. The lights of false realization differ from the light of the Dharmakaya in the following ways:

a. A subject sees the light dualistically, as an object. Seeing the Dharmakaya light is a non-dual experience.

b. The false light is limited in area; perhaps seen just in front of the eye, in one room, filling a whole building. The Dharmakaya light is unlimited.

c. The false light is dull in color. See "The Tibetan Book of the Dead," where visions of dull colors are said to lead only to rebirth in the six realms (of gods, asuras, humans, animals, hungry ghosts, and hell-beings).

d. Void Nature. Even though light is seen like the autumn sky, clear and cloudless, still it is truly the Dharmakaya only if seen after full accomplishment of

voidness sublimation in the Mahayana. Without this experience, light seen can't be that of the Dharmakaya. Religions teaching the existence of a soul or self do not understand the necessity of the experience of sunyata for complete spiritual realization. Nor may one identify the "Divine Self" or "Godhead" with the Dharmakaya, for the former concepts may be known without any experience of the void, whereas the latter is experienced only after the sublimation process. Those who equate this or that with the Dharmakaya, should be questioned in this way: "Is this your own experience (not merely some theory)? By what practice did you destroy the subtle ideas of self?"

As Mr. Chen said, "Without cause, how can there be result? Without practice, how can there be realization?"

e. Stages of Light.

i. Hinayana. To perceive a true realization-light in the Hinayana, one must be accomplished in the non-self meditations. If, besides being skilled in purification and renunciation, one has not realized that no self exists in the five aggregates, then the true light of the arhat cannot be experienced.

ii. Mahayana. After accomplishment of the six perfections and the realization of non-self in persons and dharmas, the light of the bodhisattva will issue out.

iii. Vajrayana. The wisdom-light of the Buddha will issue from the Dharmakaya accompanied by the Nirmanakaya and the Sambhogakaya of the great compassion. For this to occur, skill is necessary in the identification of the four voidnesses and the four blisses (see Ch. XIII, Part Two, A) in the Mahasukha meditations (third initiation). In this esoteric practice, the source of the light, its area and character, are quite different from the foregoing.

3. False Realizations of Nirvana.

Because there are different degrees of realization of nirvana, these are sometimes confused.

a. Light of Dhyanas. One mistakes the light of the four dhyanas (see Ch. VII, K) to be the Hinayana nirvana. In the fourth of these states, it may seem to the meditator as though all his sorrows and defilement are eliminated, and even joy has been abandoned, leaving only equanimity, mindfulness, and one-pointedness. He or she should recognize that this is achievement only of a dhyana of the form-world (rupavacara) and is thus still within samsara.

There was once a bhiksu in China called the "Fourth Dhyana Monk," who was deceived in this way about his attainment. After his experience of the meditation-body of the fourth dhyana, which he took to be a spiritual body, he was shocked that he could not retain it after his

meditation. He exclaimed, "The Buddha has deceived me! There is no nirvana." He fell into hell.

b. Samadhis of Nirvana. The meditator may practice and attain the samadhi of the Hinayana nirvana, but mistake this for the Diamond Samadhi of the Buddha's nirvana. The Mahayana points out the difference between them.

c. Different Nirvanas. Another possible mistake is to confuse the no-remainder nirvana with the non-abiding nirvana. The former is characterized by cessation of defilement and an abiding in the Dharmakaya—ultimate salvation from samsara. The latter is a dynamic state, wherein the salvation of others continues, and Buddhas continue to appear in many forms out of compassion for sentient beings. Not abiding anywhere, which characterizes this nirvana, the true state of salvation, means that one may appear anywhere and in any form, unlimited by space or time.

4. False Realizations in Mahamudra and Great Perfection. There are eight erroneous ways:

a. Holding on to enjoyment (ananda) will only result in rebirth in the desire-heavens (kamavacara devas).

b. Clinging to the appearance of light will give birth in the heavens of form (rupavacara devas).

c. Holding fast to non-discrimination gives birth among

the devas of formlessness (arupavacara devas).

d. If viewing the Dharmakaya as the autumn sky, one clings to such an experience, this will result in birth in the sphere of infinite space (akasanantyayatana).

e. If one holds to the view that everything is consciousness-only, this will lead to birth in the sphere of infinite consciousness (vijñananantyayatana).

f. Holding that everything is nothing, requiring no action, will only result in existence in the sphere of no things (akincanyayatana).

g. Thinking of only neither-perception-nor-nonperception will of course lead to birth in that sphere (naivasamjñanasamjñayatana).

h. If one's attainment of voidness is perfected, but one lacks bodhicitta and great compassion, then one falls into the voidness of the Hinayana and only obtains realization there.

5. Fallings in the Chan School

According to the Chan patriarch Cao Shan, there are three fallings:

a. If one does not cut off voice and form, this is the falling of pursuing worldly things, and should certainly

be abandoned.

b. If one says, "I shall be the same as a white bull (the Dharmakaya)," this is falling into uniformity.

c. If one does not take food, this is the fall of false nobility (being too much concerned with the Dharmakaya). One must take food and attain the functions of the Sambhogakaya and Nirmanakaya.

6. The Four Forbidden Things

a. Do not go the way of mentality (mind-only).

b. Do not wear the cloth of nature (talk about "natural holiness" or purity, etc.).

c. Have no concern for the bare instant (becoming involved in the three times).

d. Never take advantage for meditation of the moment of the unborn. (In false Chan one is instructed not to think, and that when the mind is cleared of thought, one attains Chan. This is no-Chan or dead Chan.)

Commented Mr. Chen: "See my 'Lighthouse in the Ocean of Chan' for some examples of this."

7. Conclusion of False Realization

According to my experience, I will give some reliable and useful methods for examining realizations.

Do not test them according to whether or not one has supernormal powers, because the first five powers may be gained by non-Buddhists as well as Buddhists. If one has these powers, that is good; if one does not—never mind. The real testing should be according to three important conditions:

a. Transformation of Philosophy. There must have been a philosophic transformation, in which one has a comprehensive and well detailed knowledge of the way: through faith in and purification by the Hinayana, Mahayana sublimation in the void and the complementary development of bodhicitta, and thence on to knowledge of the five sorrows and how they are transformed into the five wisdoms. All these doctrines should have been studied thoroughly. If one's studies are complete, there can be no doubt remaining as to where one stands regarding realization. One will then know precisely one's attainment; thus, uprightly and with faithful examination, one avoids the dangers of self deception. Even if one knows Buddhist philosophy well and has a good grasp of the whole meditation system as we have outlined it, still one has to know oneself: "What is my character? What are my predominant sorrows?" Standing on a foundation of philosophic knowledge and transformation, one may reliably judge any realization.

b. Transformation of Mind. Unless one has a mental transformation, one will be merely a scholar. One should first pinpoint karma from previous lives. One should make a thorough self-inquiry: "What bodhicitta has been developed in me? What powers of examination or insight do I possess now?" One question summarizes all the others: "How have I changed?" If one cannot honestly report any change for the better, then one has made no progress in meditation, let alone possessing realization. If change is seen, then it must be correctly evaluated by comparison with our knowledge of the characteristics of our ultimate goal—Buddhahood. One should be able to see by examination, even from day to day, an ever improving change in inner mental actions. For example: "At first I had no mercy (maitri) but now..."

Always remember that one is trying to change from an ordinary human being into a Buddha. If one is able to maintain visualization or see the yidam and multitudes of Buddhas, but at the same time keeps one's selfish old human mind—then what is the use? Real progress means that human mentality is continuously transformed into the mind of a Buddha—this is of the essence.

One should also ask oneself, "Have I even enough merit to become an arhat, let alone reaching the goal of Buddhahood?" This is a way of cutting oneself down to size. I know that many Mahayanists say that this is a

selfish ideal, but when one looks around for noble-hearted and compassionate bodhisattvas these appear to be few. Indeed, many teachers trumpeted as great by their followers (or even by themselves) have not even a small part of the nobility of the venerable arhats of the Hinayana. I do not see such noble ones as these among so many "bodhisattvas."

Just as we may judge others' minds by what they reveal in their daily actions, so we may judge ourselves, seeing the change in our own minds, and this will give us iron proof of the state of our realization.

c. Transformation of the Physical Body. After the transformations in philosophy and psychology comes consideration of physical transformation. Even as a result of Hinayana meditations, we know that before he or she passes away, an arhat may exhibit eighteen forms of supernormal power, effecting wonderful bodily changes. The body must change along with the other constituents of the person. Progress in meditation is sometimes judged by the extent to which one has the ability to effect bodily changes at will. Thus, at first one may only be able to cure or to ward off minor diseases; with greater practice the body may become much stronger, and ability in old age to transform it into a youthful condition shows even greater powers. However, be warned of judging realization by such abilities, for non-Buddhists may also do such things.

In the Vajrayana, it is easy to judge realization by bodily transformation. By the practice of this yana's meditations, the body is transformed into wisdom-light, human channels into wisdom-channels, and human energy into the wisdom-energy of a Buddha. A limited realization of these Vajrayana techniques is measured by the ability to make the body into a very small, compact mass; greater attainment is seen in one who leaves behind only hair and nails when cremated through human auto-combustion, while the highest "normal" realization is disappearance into wisdom-light at the time of "death." Higher still is the ability to retain the body (as in the case of Padmasambhava) while at the same time having Full Enlightenment.

Therefore, examine oneself in this way: "Has my body become more comfortable, stronger, lighter, etc.?" Such changes indicate progress and realization according to their quality.

Readers may examine all these proofs for themselves, and they are, you must admit, very clear matters, allowing of no mistake unless by gross self-deception.

In conclusion, I should like to say that I do indeed wish that you gain Full Enlightenment thoroughly and more quickly than myself, so that you may guide all the other readers to gain themselves these three transformations—at that time the aim of this book will have been achieved.

Chapter XVII

CONCLUSION

A. Mr. Chen's Thanks

"First, I should like to thank you both," said Mr. Chen, addressing the listener and the transcriber, "for your cooperation in writing this book." Mr. Chen got up from his seat and took from the top of his cupboard a clockwork monkey with dumb-bells in its hands. Winding up the toy, he said: "In a traveling showman's troupe, there is always a monkey who dances, does tricks, and amuses the people, earning money for the actors. I am like this monkey," said Mr. Chen, laughing and watching the toy diligently exercise itself. "And you hold the rope and play the music: just as there may be two actors, one the younger and the other the older brother, so it is with you." Turning to the transcriber, Mr. Chen said, "You are the younger brother, with much work to do for our company." And to Bhante Sangharakshita: "You are the elder brother; you have corrected my poor English, given us the correct Sanskrit words, and put my poems into good meter and style."

"To both of you I am very grateful and offer my thanks. Further, the parts we have played in the writing of this book are like the different yantras:

Bhante sits silently upon his chair and listens as the work proceeds—he is the Vajrayana." Then the yogi said, turning to the transcriber, "You have much work: you write, you type, and often have come here yourself to correct the chapters. Your exertions for the good of this book correspond to the Mahayana. And as for myself," said Mr. Chen, both humble and smiling, "I am the Hinayana. I just talk to make you happy! I am like a Hinayana boy in his hermitage, sometimes doing a little meditation, but most of the time just playing!"

Mr. Chen paused and then added: "You have come from so far and go and I do indeed thank you for such hard work. I have had nothing to do, only to talk."

Although this book comes from my own words, I am far from being a holy person. Readers should take note of what Confucius said in this matter: "One should go according to the words, and not by the person who utters them." So if the words themselves are good, and they bring about some good in this world, that is the main thing, for I myself have no realization; these words are all the fruits of others' realizations. What I have said in these talks is sometimes my own opinion, but the wisdom of the ancient sages' experiences substantiates my words. As for my own ideas, I do not claim that these are infallibly right, and the readers of this book should choose by their own wisdom what is really the

true Way.

B. The Whole Process of Meditation in Our Three-in-One System Related to the Five Poisons

As a fitting conclusion to our book, we give a simplified account of the whole system, showing how through purification of the gross poisons effected by the five meditations in the Hinayana, these passions (now subtle) are sublimated in the voidness meditations of the Mahayana, and finally transmuted into the functions of Buddhahood in the Vajrayana. One by one, we will take each of the five Hinayana meditations (see Ch. VIII) and show the gradual processing of the poisons in the different yantras.

1. First Meditation

This is on the impurity of the body. Everyone is born from the craving for a body of flesh. Craving for this physical body, one has impure lusts and passions. Therefore, the first thing that is necessary to bring about cessation of the pain (duhkha, experienced because of the passions), is quite simple: RENUNCIATION. If one does not renounce the objects, both mental and physical, upon which the passions arise, how will one get rid of either these cravings or their accompanying sufferings?

After renunciation comes purification, which is threefold: of the whole physical body, of its thirty-six

parts (see Ch. IX, E, 1, a), and of one's volition towards the body. The first is purified by meditations on the decay of the body and the cemetery contemplations (for these, see Ch. VIII, G, 1), the second by contemplating on all the impure parts which compose it, and the sharp driver of "one's-own-body-view" is purified by seeing the body's voidness.

All this process is in the Hinayana where renunciation and purification are very much stressed. (It is important to understand that none of these body-meditations aim at "mortifying the flesh"; they are all skillful means aiming at purification of the body so that one may progress to higher stages of the Path.) The body, which is not to be loved, must not be mortified either—a species of self-hatred—but should be used as the vehicle for Full Enlightenment.

To gain this, the Hinayana meditations are not sufficient. They only remove the sorrow of lust, so that one finds that the practices of the Mahayana are necessary. These effect a sublimation of the body from being a physical human body to becoming the Buddha-entity body.

While the nature of sunyata is the source of the Dharmakaya (the ultimate truth considered as an unmanifested body of the Buddhas); the conditions of sunyata are the source of the Rupakaya (the manifested bodies of the Buddhas). The aspirant to Buddhahood has many long ages to labor while slowly acquiring all

the necessary sunyata-conditions before he can actualize his aim (Full Enlightenment, Buddhahood, the Dharmakaya).

It is like cooking food: it boils and becomes steam, but here we are not satisfied with that steam—which after all still contains the smell of the food, nor can we wait so long for the meal to be ready.

For this reason, we take up the Vajrayana, where we are at once initiated into the actual position of consequence of Buddhahood. To obtain the glorious body of Buddhahood (the Sambhogakaya, in which the Buddhas preach to the holy bodhisattvas), it is necessary to use one of the many Tantric methods. One should not think that the highest body among these three, the Dharmakaya, because it is inert and unmanifested, is something dead. No, indeed! All the functions from the other two Buddha-bodies, the Sambhogakaya and the Nirmanakaya (appearance-body which is seen by men and animals, as the earthly Buddhaforms), are the complete salvation found only in the Vajrayana.

2. Second Meditation

The compassion for beings and the four kinds of boundless mind in the Hinayana teachings can check the sorrow of anger. The method used in this yana to control hatred is the observance of the moral precepts (and the vinaya for bhiksus)—really only an outward

suppression, together with these boundless mind meditations, which will only subdue this sorrow. Because there is but little wisdom of sunyata taught in the Hinayana, this process cannot be finished there.

Once again, we see that there are three steps of which the meditations above constitute the first. Why must we go on? Hinayana sunyata teaching is not thorough-going enough to pull up completely all the roots of anger. Some subtle fragments of this sorrow still remain which will surely sprout again as soon as the conditions are favorable. Thus we come to the Mahayana meditations of sunyata, where inwardly one confirms the absence of a personal self and outwardly abandons ideas of selfhood in phenomena. When both these types of non-self have been realized, then it is easy to get rid of this sorrow.

This is a kind of negative approach. The real question is: how can anger be transformed into mercy? The same four boundless minds are practiced in Mahayana, conjoined with sunyata, and then become truly boundless. When they are truly boundless then real compassion emerges.

How is this? Great compassion comes from the cultivation of bodhicitta, and this in turn derives from sunyata. In sunyata there is no self and no others; neither of these can be distinguished in the sunyata of the Dharmakaya. Most people do not recognize this, and

make divisions into "I" and "mine," and "you" and "yours." From this false discrimination, anger is produced. But the great compassion of the same entity arises in the opposite way, when one knows the void nature of all persons and events and the impossibility in reality of distinguishing any self or things.

Still, something remains to be done, for one should not be content to do good to sentient beings by one's compassionate will alone; one must give them some actual benefits. This is possible in the Vajrayana, where there are many methods in the position of consequence. Here we find practical benefit for beings, by the functions of salvation of Buddhahood. To save them all from the woes of samsara is surely at once both the highest good and the most complete transmutation of the poison of anger.

3. Third meditation

The samapatti on causation in the Hinayana is to cure the sorrows of self bound up with ignorance. The twelve factors of dependent origination (pratityasamutpada) are very much stressed as the system which explains the conditional nature of ignorance (avidya). It is negative, since it lists all those factors which lead to our continued life (and therefore suffering) in the world of birth-and-death. This doctrine shows clearly how one action contains within it the possibility of certain results and is thus a guide for the purification of deeds created

by mind, speech, and body.

The power of meditation must reverse the usual order of the factors, so that a stopping of one of these twelve factors automatically leads to the inhibition of the following one. In this way, these factors—all depending on ignorance and craving (trsna)—are destroyed one after another. This system corresponds to the Four Noble Truths taught by the Buddha, but is not deep enough to reveal Thatness (tathata) which is the Lord's causation-teaching in the Mahayana.

In the Great Vehicle, as we have seen many times, all sorrows are sublimated in sunyata. From the sunyata arises knowledge of the causation by tathata. This is not merely a stopping, but a discovery of the merits of Buddhahood from realization. At that time it is not only easy to attain arhatship, but more than this, one can become a prince of the Buddha, a bodhisattva.

However, according to the holy salvation of Buddhahood, all holy causation has some correspondence with all sentient beings, which are to be saved in this life. This cannot be done in the Mahayana. The six perfections (paramita) can only be regarded as skillful means for those who wish to follow the Buddha as bodhisattvas. Even to reach up to the first stage of bodhisattvahood is very difficult and takes an immense amount of time, for so many things have to be done for innumerable beings. Bodhisattvas find it impossible to

make much progress in merging their meditation in sunyata, as they are overly preoccupied with actions. For this reason, they may even pass lives totaling a kalpa of years and still fail to develop a deep sunyata-samatha; not having this, they can make but little progress onwards to Buddhahood.

We see from our examination that neither the causation of dharmas and human beings (in Hinayana), nor the Mahayana causation-by-no-causation are easily integrated in the conditions of a bodhisattva's life.

Indeed, the bodhisattva who wants quickly to experience the functions of salvation must use the Vajra-vehicle. The methods there in the position of consequence of Buddhahood make the ultimate salvation of all beings possible. A Buddha, even while sitting down, may cause many things to happen, for he can do everything for beings in the whole Dharmadhatu through his Vajrayana meditations.

4. Fourth Meditation

This is on the discrimination of the elements, and in the Hinayana it is the way to cure the sorrow of pride. Through its practice one comes to know that the whole of one's personality is just five heaps, the first of which is form or materiality (and in turn composed of the five elements), while the other four heaps (of feelings, perceptions, mental tendencies, and consciousness) are

the mental components. Pride of self may definitely be purified through this meditation, yet still one cannot positively use all six elements. Therefore, one must pass on to Mahayana teachings, and ultimately to the Vajrayana.

Readers should pay great attention to the three stages of our whole system of meditation, and then it will be easy to see the most important point of this book, which is my own opinion and one never talked about by the ancient sages, either those of Tibet or China. Thus, all who read this book must not only recognize the unity of the Buddhist tradition of meditation and wisdom but practice accordingly, and moreover, practice thoroughly.

As regards the time which should be spent in these various yantras: Hinayana meditations should be given three years' continuous practice, and the same amount of time should be allowed for the realization of sunyata in the Mahayana. Then at least six years should be devoted to the Vajrayana for the attainment of Buddhahood. Altogether this makes up a twelve-year meditation program for hermits and yogis who are really serious about practice. From such concentrated attention to meditation, one will surely attain Enlightenment in this life. (See Appendix I, Part One, C, 7.)

It may happen that one is fortunate enough to meet a Vajrayana guru well-learned and experienced in the

disciplines of all three vehicles. If so, he may guide one through the whole system and one will be saved the trouble of finding first Hinayana teachers, then going to others for Mahayana teachings, and finally locating gurus for the Tantras. Time is also saved in this way, as it is then not necessary to visit Hinayana lands and then those where the other yantras are taught.

(Note that, unfortunately, we do not find in the book here a brief explanation on the Fifth Meditation, Mindfulness of Breathing. Nevertheless, readers should be able to find teachings on this from previous chapters.)

C. Good Wishes

In Chinese, we have a proverb: "Try to learn the highest and you will gain at least the middle, but try only for middling attainments and you will gain only the lowest." Therefore, we hope that to aid Westerners in this noble endeavor, the Tantric doctrine will spread to the West and become firmly established there. Buddhism is well-founded in any country where all three yantras are combined harmoniously in the whole system of Buddhist teaching—may this be the case in Western lands!

Also, may the reading and practice of the doctrines contained in this book lead to the long life of all its readers; may they thus all quickly gain Full

Enlightenment!

Furthermore, we hope that all learned and studious persons may pick up this book and by reading its contents come to know the whole system of meditation in the "three-yanas-in-one" and then decide to practice what they have learned in theory.

Finally, it is my earnest wish that the entire world may turn away from the blind path of materialism towards the glorious bliss of bestowing the teachings of the Buddha. May these Noble Teachings spread everywhere throughout the world,

and may this Dharma of Enlightenment
preached by the Enlightened One
remain in this world for a
very, very, long time!
SARVA MANGALAM!

Appendices

APPENDIX I

QUESTIONS AND ANSWERS

PART ONE

THE QUESTIONS OF BHIKSU KHANTIPALO

In answer to a list of questions of general interest presented by the transcriber to Mr. Chen, he said as follows:

Bhiksu Khantipalo, out of compassion for the readers, has given me some questions on their behalf. It is indeed worthwhile to answer them, for the body of this book is a discussion upon the whole three-yanas-in-one system of meditation, with the hope that there are some persons who can follow all of it; on the other hand, these questions are particular points which may be useful for many people who cannot accomplish the aim of our meditations—Buddhahood in this one lifetime. So there will be more benefit from the bhiksu's question than from our whole book.

At this piece of modesty on the yogi's part, the transcriber exclaimed, "No, no!" Said Mr. Chen laughing, "We'll just say something at first to make

you happy!" We all laughed.

To answer these twenty questions, I have tried to classify them with the particular sorrow which is their source. We shall find that they may be grouped under three of the Five Sorrows (see Ch. VIII, F). Because none of these questions stem from anger and all of them are concerned with doubt, for their classification only three remain: pride, lust, and ignorance. Under these categories we shall find it easy to review them.

A. Questions Stemming from the Sorrow of Pride

1. What are your instructions for those who desire to meditate but have no guru to guide them? How can they choose suitable meditations? (See Ch. II, A, 3).

Fundamentally, Buddhism is a religion of law. Its philosophy is based on this; it is not a system that encourages the glorification of persons and certainly it actively destroys superstitions.

The Buddha has many times spoken of those Enlightened ones known as pratyekabuddhas (Solitary Illumined Sages). They have achieved their Enlightenment without a guru and in the absence of a Perfect Buddha (Samyaksambuddha). They have worked out their salvation through reflection upon the twelve-fold links of the chain of causation

(pratityasamutpada).

Also, we should remember that in Buddhism, there is a wisdom called "non-guru Wisdom"; that is, wisdom not gained by contact with teachers, either human or non-human. If there is a guru, that is very good, and desirable for most people, but even if one is not available then the exoteric meditations may still be practiced.

As to choosing suitable meditations, those in whom wisdom is very highly developed may choose a subject from Chan. After reading many Hua Tou in books on Chan, they may select one for their practice. The question here is not really about the selection of a meditation, but as to how it will be practiced. If a truly wise man takes a Hua Tou but only devotes a short time to it each day, then it will do him no good. A Hua Tou (or Gong An) requires full-time practice coupled with perfect renunciation. If one only reads Chan books and then practices a Hua Tou for one hour a day, even in one's whole life it would not be possible to succeed. It is not bad to start by reading a book or two, but one cannot make progress by continuing in this way. Read a book, get the method, and practice with complete renunciation and with the whole mind—this is the order to follow. Those who take up practice in this way (and very few can do so) have for their guru the Dharmakaya, for Chan is just this. If they practice earnestly and their time of mature comprehension has come—then, a Chan guru

will appear to give them personal instruction.

For those of medium wisdom: Recognize the nature of persons and dharmas as voidness. Having recognized this, take a method from our book (see Ch. X, Part One) to make this abstract philosophy into concrete realization. With the perfect renunciation which is demanded by sunyata philosophy, and with earnest faith in the great guru Nagarjuna, begin practice. Faith and heartfelt prayer to him, combined with the clarity and precision of his sunyata teachings applied to one's life, will cause Nagarjuna to appear to the practitioner, as he has done so to many yogis in the past.

Those of low wisdom may safely choose the meditations on Amitabha (see Ch. XI, D) for with faith their obstacles may be cleared away. As many examples testify, Amitabha, Avalokitesvara, and Tara may all be seen in this very life. Meditators then have a good chance to make swift progress to Enlightenment when after death they arise in Sukhavati, Amitabha's Land of Bliss.

"This is the Kali Age, when very few good gurus are to be found." With tears in his eyes, the yogi said: "It is sad indeed that the Dharma has only become established now in the West, now when it is so late. For Westerners, I fear it may be difficult to find accomplished gurus. Still," said Mr. Chen very strongly, "it is for readers first to reduce their

pride—then a guru will appear. Then they will be fit to benefit from a wise teacher's personal instructions. They should not indeed think, 'Hinayana is not worthy to be my guru!' Such thoughts are the highest conceit. Everyone new to the Dharma can greatly benefit from Hinayana instructions. If there were no pride among this book's readers, this question would not have been formulated."

To this question may be added another, as many of the points are similar:

2. How can Vajrayana meditations be practiced without a guru and his initiation? Even if the visualization practices are described in outline in this book, without initiation, mudra or mantra, will not these meditations become like the exoteric practices of the Mahayana?

If one has passed through all the foregoing meditations in the Hinayana and Mahayana, then, by the grace of the Buddha and the bodhisattvas and one's own earnest prayers, one might find a guru of the Vajrayana. As mudra, mantra, yantra and dharanis are not the highest doctrines in Vajrayana, if one clearly recognizes the principle of six-element causation and the four voidnesses and blisses, such a sincere and diligent meditator will get a guru, though he may not be a person, but will appear in the light of meditation, or in dreams.

3. To become a Buddhist, is it necessary formally to take the three refuges and five precepts from a teacher (or recite them oneself), before taking up the practices of Buddhist meditation?

The transcriber said that he had asked this question as it was reported that some non-Buddhists had been practicing specifically Buddhist techniques of meditation and it was claimed that good results had been obtained by them even though the meditators had not become Buddhists.

"More pride!" exclaimed Mr. Chen. Bhante broke his usual silence by remarking, "Just as a student wanting to learn mathematics would not see much point in first being converted to the religion of his math teacher (for he can surely learn mathematics without taking such a step), so these people think that one can learn Buddhist meditation without becoming a Buddhist, as though Buddhism and mathematics were on the same level!"

Meditation is not a cold, impersonal physical science. Not at all! We should understand the three refuges properly. To make our meditation succeed, we need the grace of the Buddha, the Dharma, and the Sangha; and without taking the Refuges, we have no such help. Meditation is quite difficult enough for most people, so it is important for them to use all available methods which might aid them. The three refuges can help—for

has not Buddhist meditation come down from the Buddha's Enlightenment? How ungrateful we should be if we failed to acknowledge the source of our practice! Regarding the Dharma-refuge, Buddhist meditation is both the practice and way of realization of that Dharma. As to the Sangha-refuge, the bhiksus and bodhisattvas are those who have both transmitted and realized the practices of Buddhist meditation.

An ordinary person not practicing meditation may do everything in daily life, providing it is not against the law, and it is fairly easy for many people to control their bodies and speech to this extent. But the meditator has more to do. He has to control the mind, which he soon finds is full of all sorts of impure thoughts and sorrows. Let us take one sorrow as an illustration: suppose anger arises. This is likely to be very difficult to control. At the time of its arising, the meditator has not only destroyed his own meditation, but also stands in danger from other outside sources. Our minds are open books to some gods and spirits and they may be attracted or repelled depending on the state or level of a person's mind. A god of say, the pure abodes, may only approach a meditator when the latter's mind resembles that god's world of purity; on the other hand, demons will approach him if his mind is overcome by anger. Some other bad spirits may be attracted by lust, some by ignorance (as in seances), and so forth.

A meditator still subject to these sorrows is without any

sort of defense, and unless he has properly taken Refuge in the Buddha, Dharma and Sangha, he is at the mercy of these evil hosts. If they can catch his concentrated mind, he is then said by others to be "mad."

This unhappy state often occurs among meditators in Taoism where there are no effective Refuges to guard one, but where they have nevertheless developed quite a number of powerful meditation techniques. They emphasize particularly keeping the whole mind one-pointed, which is of course very good, but it is at this time that one is most prone to attack by these bad spirits, ghosts, demons, and so is most in need of a good strong defense.

I have described the refuges above and the meditational reasons for taking them. When one has done so, at least there will be no trouble from these beings, and one may peacefully make real progress, protected by the Buddha, Dharma, and Sangha.

Then there are the five precepts. We have already said that the gods are attracted to purity, and they protect more carefully a meditator who keeps the precepts pure. Meditators will soon find that if they do good deeds—that is, keep their precepts—the mind becomes quiet and relatively easy to control. Anyone who hurts and kills, takes what is not given, commits sexually unskillful deeds (such as fornication or adultery), utters false speech, or takes beer, wines, spirits, or drugs and

yet tries to meditate, will find out how impossible it is thus to control the mind. This is because one who does not keep the moral precepts has a constantly agitated mind. A person like this loses the protection of the gods, whereas all neophytes need to benefit from every aid to their practice.

Another danger exists in the West: meditation is sometimes spoken of as though it were just a technique or science. This quite divorces it from the faith which is necessary if it is to succeed. No refuges, no firm faith; no faith, little progress but much danger.

Therefore, we may see clearly that not wanting to take the refuges has its source in the sorrow of pride—as though to take them were a shameful thing. Westerners here require a little humility. They must recognize that however much they have progressed in the physical sciences, they really know nothing about the inner world of the mind. If they wish to know about this world and even to have some control over it, then the Buddha, who is the Fully Enlightened One, is their best teacher, the truth of his long-enduring Dharma is their clearest teaching, and the Sangha who point out the best way to follow at any one time are their good guides. They should acknowledge these refuges, and should certainly not be proud, thinking, "This guru does not have enough general knowledge, does not know the sciences, and speaks only poor English. Why should I take the refuges from him?" All this is the sorrow of

pride.

If one has no guru and cannot find any bhikṣu from whom to take the refuges and precepts, then as an expedient means, one may use an image or picture of the Buddha. Prostrating oneself with reverence and humility, one should recite the formulas in front of this representation of the Buddha. However, this is just temporary. Afterwards, when one meets a Buddhist monk, then one should request him to administer them out of compassion.

This is another way to limit the sorrow of pride and obtain good meditation.

4. Can one progress in Vajrayana or Chan without pure silas? Why do people think that one can progress without moral observance? What, for instance, might be the result (in this life or in the future) of many initiations but broken precepts?

Another question on precepts, and again stemming from pride.

The Mahayana and Vajrayana, besides having as a basis observance of the Hinayana precepts, have sets of silas of their own. It is only foolish people who can ignore both these facts. Throughout the different yanās of Buddhism, morality (silas) is the foundation for meditation. The three trainings (trisikṣa) always apply:

first sila, then samadhi (in the sense of dhyana), followed by prajna.

Sila is equally important in the Vajrayana where, if after one gets an initiation (abhiseka, wang) and the Tantric silas are then broken, then that initiation has lapsed. One must go to the guru, humbly confess to him, and then ask him to give that wang again: this is absolutely necessary.

Chan, if it is accomplished, includes silas. The four conditions, (see Ch. XIII, Part Two, A, 2, d), given as the silas of Mahamudra, apply also in Chan, and they are indeed hard to keep unless one has realized the Dharmakaya. It is certain that Chan is not a common meditation—on the contrary, it is the highest realization—and it therefore includes silas, samadhi and prajna. In my "Lighthouse in the Ocean of Chan" there are many stories illustrating renunciation and impermanence. If one can attain the heights shown by these stories, then not only will these four conditions be observed naturally, but all the silas will be kept purely.

It is only false Chan gurus who talk of there being no need for morality in Chan. This is quite wrong. Chan silas are not common ones, but include all of them. One may say that it is not only by keeping silas that one attains Chan, but that the special silas of Chan include all silas.

From a "little" mistake about the silas of the highest Vehicles in Buddhism comes a great deal of trouble.

5. Many Westerners do not see the point of prostration before the shrine of a Buddha or in front of one's teacher. Since they are unaccustomed to this, please explain the value of this practice. (See also Appendix II, B.)

In this question we are still concerned with pride. What is the main reason for prostration? To cure the sorrow of pride. You ask for the benefits from this practice, and I give them here in order:

- a. To reduce the sorrow of pride.
- b. To please one's guru by showing respect for him. This means that a disciple has humility.
- c. When he is happy with you, the guru will, from his grace, give you many meditation instructions, particularly in the Tantras. There are many such special, secret instructions which are never imparted even upon the occasion of ordinary wangs, but only when the guru sees in a disciple earnest faith and deep devotion.

When I was with Gangkar Rinpoche, even though we were living in the same monastery, both in the morning time and in the evening, I went to worship him. I never failed to do this. Now, sadly, he has died. My guru,

seeing at that time my faith in him, put himself in a very deep concentration and then gave me his bestowal. When I worshipped him, it was always done with deep devotion and very slowly.

The yogi rose from his seat and demonstrated. "Those who are in a hurry or who make prostration out of habit and without deep faith, just do it like this."

Standing, he very rapidly raised his hands to his forehead, slid them down to his chest, dropped down onto his hands and knees, bringing his forehead to the ground. Then he rose without straightening his back, dropped to the ground again; the third time he did it was even more perfunctory. "With real reverence," Mr. Chen then said, "Worship slowly. You saw," he said, addressing the transcriber, "how I made obeisance to Dhardo Rinpoche when he came to my hermitage." The transcriber did indeed see that Mr. Chen's act was one of true devotion, performed slowly and mindfully. His hands were raised above the head (signifying the body), brought to the throat (speech), and then lowered to the chest (mind). In this way, all three parts of the personality are employed in showing one's reverence. The prostration was made slowly. Mr. Chen's arms, from the elbows to the hands, were completely on the ground. This is the "small" type of prostration. Mr. Chen resumed:

I have always done prostrations as though I were in the presence of the Buddha himself and worshipping him. It is certainly my experience that gurus appreciate such a disciple and give their best instructions to him. Thus bestowals do not depend entirely on the merits of the guru, but also upon the disciple's. It depends upon whether or not one goes to him as though he were the Buddha.

There is a story showing the power of devoted prostrations. A pious old woman and her merchant son lived far away in the steppe lands of Northern Tibet. From time to time the son traveled to India bringing Tibetan products and from their sale acquiring Indian wares. Being a Buddhist, he went to Buddha Gaya several times to venerate that holy place. Each time before he set out, his mother implored him to bring back a relic of the Buddha for her to worship, so that she might gain more merits. Every time he returned without one, for such holy relics were not easy to get, and also he would forget his mother's request. On one such journey, the son was nearing his home, when he suddenly remembered. "If I do not have a Buddha-relic this time, she is certain to strike me," he thought.

Then he saw an old jaw-bone of a dog lying by the roadside. Picking it up, he extracted one of the teeth, and went on his way toward his home. His mother first asked him, "Did you get...?" "Yes," he said, "one of the

Lord Buddha's teeth." His mother was overjoyed. First she placed it on top of her head and then put it in the family shrine, where she prostrated herself many times. After that, she had it mounted with the finest gold and silver work and placed in a little golden bejeweled stupa (reliquary). Regularly, the old woman worshipped it with great devotion. She gave much of her time to this practice, and the tooth first began to glow and then to radiate a holy light which all could see.

Such is the power of this practice performed with great faith.

d. From this prostration practice, devotion is increased and from this one sheds crudeness and attachment to gross pleasures. In turn, from this renunciation arises the ability to keep one's precepts pure. Thus, a mind of devotion and the performance of these prostrations are conditions also for maintaining unbroken morality. This is emphasized not only in Buddhism, but is recognized in every religion.

e. If one worships with the "great" prostrations, then the secret wheel is easily opened.

For readers who have not seen Mahayana and Vajrayana Buddhists performing this strenuous exercise, we give a short description. For regular practice it is best to have thick polished planks of wood made up to the length of one's body plus the

length of one's (outstretched) arms. When joined it should be two or three feet wide. It should be raised three or four inches at the head end. The practitioner binds pads on his knees and elbows and uses pieces of cloth for sliding his hands along the boards. One begins as in the "small" practice described above but does not remain on the hands and knees. The hands are slid along the board and the arms extended fully, so that the whole of one's body touches the planks. It is not uncommon to finish 100,000 of such prostrations in three or four months. To complete this basic Vajrayana foundation, one of a group of four practices, (see Biography and App. II, B), one should worship in this way one hundred thousand times.

Said Mr. Chen, laughing:

Why is the secret wheel easy to open after this? Even though the Gelugpas say that it can only be done through the third initiation, these prostrations are also a method. When performing them, one shoots all one's limbs out, thus using the all-pervading energy, and the center of this energy is in the secret wheel.

f. When this center is open and this energy becomes strong, then the outermost knot around the heart-wheel is relaxed, and the heart-wheel itself becomes easy to open.

g. Another benefit is that one gets rid of all sorts of troubles and dangers. Even disease may fail to attack a person whose mind is centered purely upon devotional practice. In a Commentary by Confucius on the Yi Jing, he has written: "If three bad men burst into your room, what will you do? Reverence will give you peace!"

Mr. Chen then smiled very sweetly, clasped his hands together reverentially, and made little bows to his imaginary intruders. "In this way, " he said, "with a meek manner and humble mind, treat them as honored guests. Very much trouble will then be avoided. Even sinful people, if respected, will not give one any trouble."

h. It also gets rid of misdeeds. When the impulse arises to commit some unskillful deed, at that time the five sorrows are uppermost in one's mind. However, when the mind is full of devotion and the body occupied with worship, while words of holy homage appear upon the lips—at that time no precept can be broken, and no evil committed.

i. Devotional practices make the gods happy and so it becomes easy to attain rebirth among them. A good friend of mine was a devoted Buddhist who repeated Amitabha's name thousands of times every day. On the vacant spaces on the walls of his room and on the walls of many others, he wrote the holy name. Every time he met a person, he asked them also to repeat this Buddha's

name. In addition, he formed many Pure Land societies for Buddhist laymen. This was his Buddhist practice.

On the other hand, he worshipped the gods of China. One of these, a Taoist deity, is called "Xu Xun Zhen Ren" and is always depicted as looking intently downwards.

Mr. Chen sat up straight, clasped his hands in his lap, bent his head down, and knit his brows. "He is like this," he said.

When this god was a human being, he performed many good deeds, but died before his old mother. Instantly achieving a heavenly state as a result of his goodness, he quickly directed his gaze down to earth to see how the elderly lady fared. He is thus beloved of many people who worship him to avert disease and so on.

On one occasion, many village people had gathered to worship this god for a number of days. At the close of the ceremonies, the god's image was to be returned to the temple. Before this was done, my friend made his final prostrations, and while he was doing them, he died peacefully. He had no disease, it seems, and the villagers concluded that the god had taken him to heaven. Of course, this is not a good result for a Buddhist, but I give it here as an example of great devotion to the gods.

At that time I was living in a cave and I dreamed one night that my friend had a shining golden body. At this, I thought, "Perhaps he has gone to heaven." Later, a voice in meditation told me that he had died, and so it was proven. Of course, in achieving his state, he had not been able to go beyond the three worlds (of desire, form, and formlessness), and certainly Taoist philosophy cannot take one beyond these three. As regards his Buddhist practice, although he was very kind, he had not yet realized the truth of sunyata, so he could not go directly to the Pure Land. However, it is true that in heaven one may remember Amitabha and meditate, thus gaining rebirth in Sukhavati.

If, even from the worship of a god, one may experience a blissful death, then what indeed may be the result from venerating a Buddha?

Another example: My guru in the teachings of Confucius, Mr. Liu, was a very humble man. He would never rebuke anyone, but only laughed at his pupils' mistakes. Every day he practiced calligraphy by writing out some of the good words of Confucius. He taught us that when we sat down to write, our bodies should be erect and our minds concentrated, without wandering from our task; our whole attitude should be one of reverence. One Chinese New Year's Day, he had sat down and with his brush written some auspicious message for that occasion. He was still sitting there many hours later, when his family discovered that he

was dead. Heaven was no doubt pleased with such a venerable teacher.

j. If one worships Amitabha, then one gains birth in his Pure Land. There are three conditions for this:

- i. Complete faith in the saving power of Amitabha's merits.
- ii. An intense desire, almost will, to gain birth there.
- iii. Practice of the meditations described, conjoined with a realization of sunyata and a development of the bodhicitta. (See Ch. XI, D.)

All three are connected with an inward reverential attitude and an outward worship, in the form, for instance, of prostration.

On the subject of pride and worship, Mr. Chen had some further comments:

Some Theravada bhikkhus have the idea that they alone are the true disciples of the Buddha, and with this pride they do not revere the bhiksus of China and Tibet who are also bodhisattvas and may, moreover, be followers of the Vajrayana. It is true that the robe worn by the monks of the Southern Buddhist tradition more nearly resembles that worn by the Buddha than do the red robes of Tibet or those of China, but this matter seems to be another source of pride for the Theravadins. With the two prides of name and of robe, they sometimes say

to the bhiksus who also practice the Great and the Diamond Ways, "I am a pure bhikkhu—you are not!" Even if monks from China or Tibet are senior to them in ordination, the Southern monks do not worship them as they would their own mahasthviras (Great Elders). Such small-minded but greatly proud bhikkhus must mend their manners and reduce their pride! Even if they try to learn the other yanas, they will never be able to gain a good understanding of them while such conceit is present. To learn, one has to be humble.

Such monks as this in the Theravada should know that other countries have their bhiksus, with equally good ordinations, bowls, and robes, even though these may be a little different in shape and style. Did not that great Indian bhiksu, Bodhidharma, bring with him the bowl and outer robe of Lord Buddha himself to China? These revered relics are still in the monastery of the Sixth Patriarch of the Chan School. Every monastery has a special bowl and robe that belonged to its founder, as a symbol of the holy transmission. One very good bhiksu is chosen as the custodian of these treasures. Narrow-minded Theravadins should take note of such things.

Even though there were not so many who are so proud, still, if there were only reverence among all Buddhists, I should not have to say this. I do say it because there are now a few bhiksus in England and America, and they may, knowing these facts, avoid narrow sectarianism

which only stems from pride.

I hope that all this will make clear that the inward mind of reverence and the outer sign of devotion, such as prostration, strengthen each other, and that from their combination comes truly unshakeable faith in the teachings of the Buddhas.

6. What is the relation between the regular performance of puja and that of meditation? As some Western Buddhists are against "ritualism," please explain how necessary puja is for advance in meditation.

From the last question, appropriately, we pass on to consider puja. We are still dealing with problems arising from the sorrow of pride. Puja is of several kinds and here we may distinguish four.

Outward Puja is that made by a person with some worldly desire: an old woman for long life, a young one for love, a merchant for money, and so on. This is the gross puja.

Finer than this is Inward Puja. This is when, in samatha, one holds a mudra, recites a mantra, intones a puja to the Three Gems, etc. A powerful state of calmness is needed for this, so that the mind will not stray from its concentration. For those who are well-realized, puja can even be performed in samadhi.

The third sort of puja is the "secret" one. Here the puja is held while in union with one's yogic consort in the third initiation. This is a very wonderful vajra-love accomplishment, but is not possible unless one is very well practiced. Suppose that one is performing with a dakini the puja of the Buddha of Long Life. One should then visualize in the female reproductive organ (the lotus), a mandala. In this mandala is seated White Tara, the object of worship. In one's own body in the head-wheel is a mandala with Amitayus, the Buddha of Long Life, at its center. This Buddha pours out from the vessel he holds many streams of nectar which pass down the median nerve to the male organ (in the Tantras called the vajra) and in the action of vajra-love this offering of nectar is sent to White Tara. This secret puja may be performed for the benefit of the yogi and yogini or its merits may be transferred to a patron.

The puja called "most secret" is the fourth. This occurs on the occasion of a meeting between an Enlightened Chan Master and his disciple. At this time, if the disciple sees by the guru's grace the Hua Tou (or Gong An) on which he has been working, then this puja is well-performed. Full Enlightenment is the highest puja here.

Do not think that puja is just like a boy playing, though even the outward puja may be done with a noble purpose while unaccompanied by samatha. The other three kinds are certainly worthy of our attention and

respect. If readers have such a question in their minds as this one, then they should know that this is due both to ignorance about puja and to pride. These cause doubt concerning the value of puja. All Buddhists should recognize outward puja as a skillful means initially used to put one in a good frame of mind for meditation.

There are two purposes in meditation: self-Enlightenment and the Enlightenment of others. For both, puja is helpful. Before meditation has become established, do not perform a lengthy puja, as it will only disturb the practice. On the other hand, one should certainly not sit down to meditation without doing any puja at all. When one's meditation is well-established, with deep samatha and a free samapatti, then long pujas may be performed with great benefits. At this time, the samapatti may be directed into the meaning of the puja. We must notice that a Buddhist puja must involve body (mudra, asana, prostration, etc.), speech (mantra, chanting, etc.), and mind (concentration upon the meaning of all that is done and perhaps also visualization).

For the Enlightenment of others, we transfer our merits to them after performing the puja itself. Who can say now that puja is not valuable?

7. Should gods of religions opposed to Buddhist ideals be honored, subdued, or merely ignored? If they should be honored by practicing Buddhists,

then how should this be done? (See Ch. VII, A. 1.)

It is true that the Christian God, absolute in conception, is somehow opposed to Buddhist ideas. But readers will soon realize, after they have read some of the Buddhist scriptures, that the Buddha did not deny the existence of gods, that is, of super-human beings in states happier than the one in which we live. He often taught such beings his Dharma, and later countless such gods became protectors of Buddhism, took the refuges and precepts, or entered various stages of noble realization. On the other hand, the Buddha taught that the existence of an absolute creator-God is a delusion, and that any one of the conditioned gods who thought of himself in this way was also gravely deluded.

Gods should be respected even though they are samsaric beings, because they have only achieved their purified state by acquiring many merits. With these merits one may gain many powers which may be used to help our meditations. The Buddha was once asked by a disciple, "Bhante, how did you acquire so many supernormal powers?" The Enlightened One gave two reasons in his answer: "By the strength of my samadhi and by the help of the gods." Even though the Buddha's powers were primarily the result of Enlightenment, still we find that on many occasions the devas also helped him.

At one time, before he took refuge in the Buddha, the

great Kasyapa was in his hermitage with many of his followers and the Blessed One came to visit him. The Lord preached to them all and Indra, a king of the gods with hosts of attendants, came to listen. The whole grove was alight with the radiance of these devas. Kasyapa was very much surprised, though still proud, and it took many mighty wonders performed by the Buddha with Indra's help to finally subdue his pride. At last, becoming humble, he took the Refuges and bhiksu's precepts from the Lord.

Also, we should not forget that after the Bodhisattva (Buddha-to-be) had married, he then renounced all and fled from his palace. According to some accounts, the gods greatly assisted him. They appeared to him as the four great warnings: an aged man, a sick man, a corpse, and a wandering religious man. Gods showed Siddhartha his woman attendants asleep in disgusting and repulsive attitudes, and his servant was a god disguised, another god took on the form of a horse and conveyed him beyond the city, after which the horse's form disappeared and that god arose again to his heaven.

I have gathered from many sources all the occasions when the gods helped the Buddha, and I have written a long hymn on this subject. The question is: Why did they help him? Both as a Buddha and bodhisattva, sakyamuni had far more merits than the gods, yet in every lifetime they served him. It is because many gods

feel it is their duty to help one who declares that his aim is nothing less than Full Enlightenment.

So do you think that there is no need for their help? If you think this, you suffer a great loss by your own conceit!

The question talks about "subduing" but this does not apply to gods—only to demons. Gods will obey and help anyone bound for Enlightenment, while demons hinder. Demons' powers are used only to further evil purposes and it may occasionally be necessary to use some method to quell them.

A Buddhist never honors an absolute God but he does revere some of the conditional gods, and for this purpose there are many rituals prescribed in the Vajrayana. Among these gods, the four great kings are very important. As guardians of the four quarters, they truly protect the Dharma and as a result, have their place in the vestibule of every Tibetan temple. It was the great Guru Padmasambhava who recognized their mighty power and established them in this high position.

Even if one has not seen any gods, still this does not mean that they do not exist. Whether we talk in this way or not, the gods see us.

Said Mr. Chen, "They have already seen this book for it appeared in the light of my meditation lying on my shrine to the four great kings (see Ch. VII,

Afterword). And you have seen my offerings to them: regularly I offer candles, incense, and flowers."

"Incense seems neglected in Tibetan offerings, whereas in China too much is burned. However, the Tibetan Sakyapa School has some special kinds of incense containing healing medicines. Other incense-sticks contain ingredients to drive away demons or arouse passionate love. But the gods like a little white sandalwood incense. Why is this? Because the gods of the various heavens breathe a scented air and their bodies are always fragrant. If you want them to approach, then make the place of meditation fresh and sweet-smelling; otherwise they cannot bear to come near you." Mr. Chen laughed and said, "I do not know whether the gods like the smell of butter, especially the butter with which some monks in Tibet used to smear themselves—ugh! Chinese temples and monks are usually clean."

This is the last question arising from the sorrow of pride. One should not be conceited and think that no greater beings exist than mankind. That is just pride, just the sorrow of pride.

B. Questions Arising From the Sorrow of Lust

1. Those who are sceptical about the advantages of meditation often ask: What are the benefits to be seen sooner or later from its practice? (Ch. II, A. 2.)

I could point out increase of digestive powers or the ability to overcome small diseases without trouble, but such things should not be sought deliberately, not even the mental joy one may feel.

The first real benefit is that with meditation one can establish a central thought upon the Dharma (see Ch. II, B and Appendix II, A). This is a benefit both of philosophy (which we can then understand better) and practice (which we may perform with more concentration). After all, there are not only benefits to be gained in the physical and psychic aspects but also in the realm of philosophy.

We should have a religion incorporating all these aspects; furthermore, one which also shows how to get out of birth-and-death. Through Hinayana Buddhist meditations we can do this.

But we do not want to save only ourselves—there are all the other sentient beings to be saved, and our ability to do this depends on our practice of the Mahayana meditations.

Our actual rescuing them from the three realms comes with our accomplishment in the Vajrayana.

Persons with the sorrow of lust, or greed, want to get everything for themselves, so to begin with they have to learn to desire only their own salvation—nirvana. When

their greed for things is converted to this alone, then they may begin to think about saving others. They should choose the highest view and the distant goal and should not take things too easily. The highest benefit is in the highest goal—Buddhahood. Smaller goals and lesser ideals give lesser benefits.

I should warn meditators that before attaining Enlightenment the benefit of quickly acquiring some supposed signs of progress in practice may easily become a hindrance. After one has gained such signs, they may soon disappear and no amount of practice is able to bring them back. The danger is that after this, feeling discouraged, one gives up practice altogether. This is very bad!

So much for the first question on the lust sorrow.

2. Is it possible, especially at the beginning, to try to do too much meditation, which might result in some mental strain or other trouble?

We may say that there is no need to do too much at the beginning. There are some people who meditate with the greedy desire that within a few days they will reach Buddhahood. They want to get everything quickly, but the practice of the seven-day Great Perfection (see Ch. XIV, B) is the highest meditation and not meant for the neophyte. The beginner should slowly and thoroughly make the preparations we have described in this book,

and then he should practice regularly, neither doing too much, nor too little.

A quick person, quick by nature, may pick up this book, read it, practice hastily, get some signs, think that he has realized that meditation, and then stop, which, again, is very bad.

The worst mental trouble is perhaps the discouragement of one who has tried to practice without having made the preparations or having the necessary patience. A person like this may shrug his shoulders and say, "I have tried and got nothing!" If one is too earnest in the beginning, then practice is easily abandoned after a short time.

The right course of action is to practice and progress step by step, from the bottom to the heights. If it is possible, get a good guru who can give sound advice from his own experiences. An accomplished teacher will make one see clearly exactly what the Way is; he will choose suitable meditations and through his grace one will come to see the Buddhas, bodhisattvas, and the gods.

Day by day, one may increase one's practice—but not too quickly. The great yogi Milarepa said:

"Practice slowly, gain sambodhi quickly.

Practice singly, gain dakini duly.

Practice basically, gain samadhi loftily."

Confucius also said: "If you desire to reach a place quickly, you will not attain it." Practice slowly, and eventually you may reach even the highest goal.

3. What are the signs which might warn a person of mental-physical breakdown due to wrong practice of meditation or lack of proper preparation?

Warning signs that all is not well from one's practice are: weariness, doing everything hurriedly, being quick-tempered or easily excited, laughing to oneself, talking to oneself, longing for signs of progress in meditation, longing for such signs in dreams, having too much desire to gain supernormal powers, and desiring that others do not progress as much as oneself (even if they are "brothers" in the same mandala and learning under the same guru). All these are bad signs and arise because of the sorrow of lust.

4. Why is it necessary to renounce? Please give a clear guide on the different objects to be renounced and the different levels of renunciation—material, mental, and spiritual.

Renunciation? This is a very hard thing for a Western person to do. Desires have so much increased, since there are so many more objects of desire. Life has become very complex and not only are there many things to get, but so many things to do and places to see. For these reasons it is hard these days to make a perfect

renunciation. Step by step, renunciation should be practiced as follows:

a. Renounce half an hour out of one's family life or worldly existence and devote it to the puja and meditation of the Buddha. Just close the door of the puja-room (if one has a separate place for this), or do it in one's own room. So much is surely easy to do. Do not make puja and meditate with other members of the family present who might create a disturbance or arouse the wrong sort of thoughts. One should practice alone, having for that time renounced everything to concentrate upon the puja and upon one's meditation (see also Ch. X, Part Two, B). The time that a meditator is able to give for this purpose depends on his devotion, renunciation, and the strength of meditation.

b. A serious meditator will take advantage of holidays and renounce Sundays and other such days free from work. Notice the real meaning of "holy day." A day cannot be holy without meditation, whereas the common man's idea of using his spare time for picnics, football, and taking pictures, makes a holiday unholy. People think that enjoying themselves and gratifying desires means that they are resting or relaxing. But the real rest or relaxation is in meditation practice, not elsewhere. So many things are wasted in most people's holidays: time, energy, money, and life itself; but the meditative man saves, and stores up incorruptible treasures. Regular practice on days free from work

becomes easy to do if one's renunciation is firm and determination to meditate is strong.

c. Use all one's winter and summer vacations as time for meditation. Western persons like to travel everywhere, to see this thing and experience that. All this means so much time and trouble, lost meditation time, and many troubles experienced. Instead of this, devote long holidays to meditation, a profitable use of time and a freedom from troubles. When I was a professor, every holiday in summer and winter was given over to solitary meditation. We can see that there is a good progress in these three steps, renouncing first part of the day, then whole days, and after that weeks and months.

d. When one has progressed that far, even though one still goes out to work, household duties should be renounced. If the wife is the meditator, then she should hand over the cooking, dishwashing, and babies to her husband. If he is the one most interested in practice, let him give over his part of the household work to her. All these things can be done by either man or woman; there is no difference between them in such matters. Women may hold on to babies because they love them too much, while men may be attached to their garden work. A meditator, even while still in the household, has to learn to be like a hermit, living simply. One should be like the great lay bodhisattva Vimalakirti who, although living amid his family, did nothing in that house except practice meditation.

e. Now comes the time to renounce one's work. Whether it is the husband or the wife who goes out to earn money, until now practicing only in spare time, it is proper now to give up one's job. Completely renounce one's family contacts and go away to live in solitude. If one wishes, and if this is possible, one may become a bhiksu (or bhiksuni) or else remain a lay-yogi (or yogini). At any rate, the outer renunciation to family, property, money, and such things must be comparatively complete. So far we have only dealt with the renunciation of outward things.

f. Inwardly, it is now the right time to renounce many things: the desires for good, long sleep, desire for expensive and beautiful clothes, and for all other attractive and artistic objects.

g. Secretly, renounce the signs which sometimes delude people into thinking that they are progressing in meditation. Renounce: lights (nimitta), the quietness of mind (false samatha of drowsiness), some joyful feelings (piti), and such experiences. Give up also views which are false because they are misleading.

h. The fourth of these inward renunciations is the Most Secret. At this stage one should renounce: the supernormal powers, the Hinayana nirvana, the four virtues of nirvana (according to Mahaparinirvana Sutra: permanence, joy, self, and purity) until one succeeds in gaining the Non-abiding nirvana (see Ch. V, C, 6).

When this is attained, renunciation is complete because Enlightenment is complete.

Many stories on the different stages of the subject are given in my "Lighthouse in the Ocean of Chan." Of course, false Chan masters have deluded many people with their very harmful talk about there being no need to renounce in Chan. They talk quite blithely about practice in daily life and from what they say, it does seem as though nothing need be given up. This is foolishness. Practice of Chan in everyday life is not for ordinary men; it is the highest rank of attainment. Why is this? Because such a meditator has subdued every hindrance arising in his practice during both work and pleasure. Even on occasions when lust would normally arise, he is able to practice Chan. This is the Chan of no desire really experienced only by the Noble Ones, but conceited fools imagine that they too have this ability. While both of them are outwardly in the world, the difference lies inwardly, where the Chan sage is beyond the world. This latter achievement is not possessed by common men, who sometimes think that without renunciation, everything may nevertheless be gained. (See App. II, D.)

On this connection, there is a common mistake made in books on the life of the Buddha. They relate how when he was a bodhisattva, he practiced severe asceticism for six years. Usually the books criticize this, as though it were time wasted, a useless part of his life and having

nothing to teach us. Then they tell how the bodhisattva took a cup of milk and from the strength he gained, achieved Enlightenment. Now, wisdom-beings and Enlightened Ones never show an example in vain. This period of asceticism is to emphasize to us that renunciation must be complete before Enlightenment can be attained. Even though we may take many cups of milk a day, still neither we nor they become enlightened thereby! How easy would Enlightenment be if this was all one had to do! But the renunciation comes first—and before his Enlightenment, Gautama had renounced all comforts, even clothing, and had very nearly given up taking any food at all. He took only one or two grains of rice each day, and after such fasting, even a cup of milk has very great powers of nourishment.

Mr. Chen added in a note:

After almost two thousand years after the Buddha's parinirvana, the great Tibetan Milarepa experienced similar results from his long periods of fasting or near fasting, having only nettle soup. When he took a single cup of milk, his median channel was opened. One cup of milk for the common person has not the highest power, but for one who over many years has lacked substantial food, it has a great power to help his meditation. Readers should recognize this point clearly, and not be confused by those who talk disparagingly of these long periods of asceticism.

The six years of suffering should not therefore be criticized like this; they were not useless but show us that the bodhisattva was willing to renounce everything and did give up everything almost to the state of starving himself to death, in order to gain Enlightenment. Is this not complete renunciation? As it was complete, so Full Enlightenment could easily be attained. The fault here lies in thinking that moderation lies before renunciation—it does not, it follows after.

I have also experienced something a little comparable to the effects of that cup of milk. When I was living in a cave in Hu Nan, my food was only a little rice with no good vegetables to accompany it. It was a thin diet, though not as meager as Gautama's or Milarepa's. Then one day a relative of mine sent me a bowl of very good beef. After taking this, I noticed that the power of my meditation was decidedly increased.

We should never make the mistake of thinking that renunciation is unessential—there is always something to give up until one becomes a Buddha. Nor should one imagine that the Middle Way of the Buddhas may be used as an excuse for hanging on to this and that. Renunciation comes first, and then the sorrow of lust or attachment may be controlled.

C. Questions Derived from the Sorrow of Ignorance

1. What effects would be likely to occur from

prolonged meditation on the rise and fall of the diaphragm (limiting concentration during sitting practice to this area alone)? Or what effects might be produced from samatha meditation on the center of the body two fingers' widths above the navel?

2. Can insight, vipasyana or samapatti, be obtained by any method where samatha practice is not first accomplished?

These questions arise because one does not recognize clearly the principles and practice of meditation. We have emphasized many times in this book that there can be no samapatti (investigation, insight), without the initial development of samatha (tranquility). (See Ch. VII, C.)

All good samatha techniques teach the gathering of the whole mind upon one point, and this is what is being done in these methods. It is easy to gain calm by practice in the region of the abdomen. In that region of the body is the earth-circle, and this element, having the characteristic of steadfastness, is therefore a suitable base for meditation practice.

Another reason for this practice is that the disturbed mind is caused by too much energy rising up, and concentration above this midpoint of the body may only increase this. On the other hand, one-pointed-ness established lower than the navel may easily stimulate

thoughts of lust and even lead to a seminal discharge.

At the middle point, the mind may be safely and usefully concentrated and then held there, a practice known to many religions where the necessity of developing calm is taught.

The practice with the rise and fall of the diaphragm must lead to the development of calm; it cannot be usefully practiced without this. Lacking samatha, no insight is possible. Meditators should learn to discriminate correctly the different types of meditation.

3. What is the importance of transferring merits after one's practice of meditation? How can they be transferred for the benefit of other sentient beings?

If a person asks this question, he has not yet recognized the entity of Dharmakaya. If one recognizes it and does not distinguish individual minds, then one is a sage; that is, one whose mind is linked to all through the Dharmakaya. Hence, as in Enlightenment separate minds are not to be found, separate merits do not exist either. Ordinary persons are only influenced by those around them with whom they have some connections. Even the Buddhas, to save beings, must have some conditional link with them or their saving merits cannot be effective.

Either one can influence beings by one's merits or else

one has not realized that all are in the entity of Dharmakaya. One in many; and many in one.

Once when practicing meditation in the company of a number of yogis of the same mandala, one of these "schoolmates" in the Vajrayana asked me a question of this sort. At that time I was studying the Idealist School's philosophy and so answered him in this way: "The eighth- or store-consciousness is not restricted to individual minds, and does not belong to any 'person'. Common to all sentient beings, it is vast and impersonal. Though belonging to nobody, it is filled with everybody. As this is the case, providing one has come to realize this consciousness through meditation, then merits are easily transferred." He was much pleased with my explanation and praised it to other fellow yogis.

However, we shall not be content with that explanation here. What, then, is to be done so that merits may be truly transferred? Many persons imagine that they are able to give away their merits, while other people do not believe that it is possible to do so at all. What is the explanation? First of all, the meditation practitioner must destroy the self, atman, etc. that is an obstacle to the attainment of the entity of Dharmakaya. This means that one must have practiced thoroughly the Hinayana meditations and have arrived at the stage of sunyata realization in the Mahayana. When one has realized the Dharmakaya, then he is in a position to influence others, since the self-idea has been purified in the Hinayana and

transmuted in the voidness of Mahayana meditations.

Without this, little can be done in merit-transference, for common people think of "my merits," "I am transferring merits," "By me other beings are benefiting." All this is because they have not realized sunyata in the Hinayana sense, not to speak of the Mahayana. This matter is therefore very important in true merit-transference.

It is not enough for a person to be kind, generous, and have other beneficent virtues. Such persons cannot transfer merits, since the sunyata realization is lacking while the idea of self is still firmly established.

What this really means is that unless sunyata is realized, there is no possibility of saving others. Two points clearly stand out here: that the self or soul as an ultimate or unchanging "thing" is taught by all other religions outside Buddhism, and that sunyata and the way to its realization are taught nowhere except in Buddhism. One corollary follows from this: The merits of saviors in these religions can only save beings within samsara. They cannot be of help in taking them beyond. Only perfectly Enlightened Ones have the transcendental merits which may aid one in crossing over sentient beings.

Wrong views on merits and salvation are all the results of ignorance of the Dharmakaya and its nature—sunyata.

4. In order to accomplish well the first three paramitas, what practical methods of giving, morality, and patience may be used in everyday life? (See also Ch. X, Part One, C and Appendix III.)

This shows another lack of knowledge of the Vajrayana and its methods. Knowing these techniques, even if one is poor and without money, much may be done to help others, for this is not so much a matter of means as of mind.

When we get up early and put on our shoes, there is a mantra to recite so that insects and other small creatures shall not be killed by us, and if they are, as a result of the mantra they attain birth in the Pure Land. This is an almsgiving of fearlessness (abhaya dana). There are many practices of this sort which in fact constitute a yoga of daily life.

To take another example: when we make water, by using a mantra it can be transformed into nectar. And when we pass stool, the excrement may be converted in the same way into good food. But why bother to do this? In latrines and bathrooms many unhappy ghosts and hungry spirits gather. For them that place is not at all unpleasant, for they see it as full of good food and drink. They try to take this "food" but find out that it is only filthy. To give them the nutriment they so badly need, these mantras are recited. This is a good way of giving (dana) even if one has no money.

In taking food, the belly is visualized as the hearth of a fire-sacrifice and one's chopsticks, or spoon and fork, etc., are seen as the vajra-ladles for offering that sacrifice. In the navel-wheel, the yidam is visualized receiving the food as an offering. This is called "the inner fire sacrifice."

A poor man can still place aside seven rice-grains from his plate and, putting them in water, take them outside so that the ghosts and spirits may then partake of this food and out of gratitude take refuge in the Buddha. There is, in fact, a mantra which is used for the transformation, purification, and multiplication of such gifts and its recitation is necessary to make these available to the ghosts (pretas). Buddhist monks and other devoted followers always put aside food in this spirit of the Mahayana, while using a Vajrayana method, before they take it themselves.

Then one can give food to birds and cattle. This act is easily done. This reminds me of a story: There was once a famous and well-learned scholar monk who could preach very well. Despite this, no one had enough faith in him to become his disciple. He asked his guru, "How is it that monks much less skilled in preaching, and with less learning, have many followers while I have none?" His teacher replied, "In previous lives you failed to give to others. You must have been mean and stingy. Now, quickly, feed as many animals each day as possible, but before giving the food to them, this mantra must be

used." And he gave the mantra. Thus, every day that learned monk earnestly fed those animals, giving them food which he converted through his meditation and the mantra into nectar. When they died, these beings were released from their evil condition and came to human birth. Growing up, by their strong karmic connection, they came to that learned monk as his disciples. Within ten or twenty years, he had many devoted disciples to teach.

In the Mahayana too, there are many things practiced to help others, for the central concept in this yana is that of the bodhisattva, one who selflessly and in every way helps everybody. Even small things which no one asks you to do should be performed: when you see a worm crawling across the road, pick it up and put it among the grass, or if you see a banana-skin that a small child might slip on, put it out of the path; and so on. Then the merits of such actions should be turned over to all beings by the alliance of the perfection of wisdom with the first three perfections.

Also, one may earn merits by speech; by saying something agreeable to a person, for instance, or by praising good workmanship. Usually if someone has done something or enjoyed some success, others may be envious—this is common, for envy is hard to destroy. But the bodhisattva will never react like this. He will always have a good word, a sympathetic happiness with others' pleasures, and comes in this way to make others

glad and destroy envy in himself.

Even if others should abuse or strike him, the bodhisattva takes no notice.

Mr. Chen poured more water on our Chinese tea and then said by way of illustration, "In Tibetan monasteries they do not make tea like this! Enormous cauldrons of water are boiled and kept boiling, being replenished by buckets of ice-cold snow-water. But so fierce is the heat that the cold water instantly becomes hot and boils with the rest. So it is with a bodhisattva strong in patience. His warmth of compassion is such that no amount of cruel knocks and unkind words can upset him."

There is much inexpensive merit to be gained in this world. An old man may see youngsters dancing and go and dance with them—they may be delighted that he can also enjoy himself in this way. Really such a thing is only a little action and yet there is much merit from it since others are pleased.

Always truly sympathize with others' losses and sufferings. In this way one takes their sufferings from them. Always readily excuse them when they do wrong. Always think, "Others can do better than I can myself," and speak and act with this firm conviction. This is real inward and outward humility. Always wish that they may get grace from the Buddhas and attain

Enlightenment before us. Always make one's speech soft and gentle; then, one encourages loving-kindness to develop in others. When others are in some distress or suffering illness, ask after them and pray that they may recover.

The Pure Land School has given many examples of this sort of action. Many are also found in Nagarjuna's Prajnaparamita Sastra. These matters depend on us. If we really have the desire to do them, we may find many things, and certainly there are many examples to stimulate us in Buddhist literature. We may, therefore, correct our ignorance of the practical methods in the three paramitas, if we truly wish to do so.

5. How can one be saved from the effects of unskillful actions by the belief in and praying to a savior? How is the doctrine of karma affected by such a belief?

There are really two questions here and they concern the Buddhist teaching of karma more than meditation. I shall answer them together.

Many people think of causation by karma too narrowly and rigidly, so that the bad must be punished and the good rewarded. This is, of course, quite right, but one's ideas should not be limited to this. In the universe no one person stands alone and unconnected; on the contrary there are many fine interrelations which are not

obvious to most people. If karma were merely a mechanical matter—do good, get good; do bad, get bad—then no Buddha or god could give grace or merits to us. But we do recognize that this is possible. Similarly, we speak about the beings in the hells as judged by the ten great and fearful yamas (hell judges), so that it seems that they, and not karma, are bringing about the states of suffering. But really beings would not see the great yamas if they had not committed those crimes. Karma not only influences this mind and body but seems to have its effect on our surroundings, or we may say that it conditions us to see things in a certain way. Besides karma individually experienced, there appears to be another kind. This is where beings have committed similar actions and thus come to reap similar fruit—it is often called a "common" karma. This sense of common karma brings about the experience of the judges of the hells. From these examples, it is evident that we must think of wider principles and should not be too narrow in our ideas on karma.

Why does this question doubt the power of God? Buddhists also hold that such beings exist (though not as stable absolute entities). All the gods, who are nevertheless impermanent whatever their followers hold, have many merits. One cannot doubt that Jesus, whose power of self-sacrifice was like that of a bodhisattva's, also acquired great merits and, with them, the power to help others within the domain of the three worlds. Certainly he may extend his mercy and save those who

have committed worldly sins and ensure that they enjoy life in a heaven. But Jesus did not have the realization of sunyata (such is not evident from the Gospels) and thus could have no transcendental merits, as Buddhas or great bodhisattvas have; so his power of salvation is limited to the six realms of samsara, whereas the latter, with the hook of voidness and compassion, draw beings out of samsara. Sins against the Buddha, Dharma, and Sangha are naturally more serious than even great worldly transgressions, and Jesus has no power to save those who commit such sins against the Three Jewels.

For heavy karma of this type, there are the thirty-five Buddhas of Confession arranged in a mandala.

One day Mr. Chen had shown the transcriber a board he had made with thirty-five candle holders on it arranged in the pattern of this mandala. This was placed before the mandala itself and a candle lighted in the corresponding position to the Buddha connected with any particular precepts broken. Mr. Chen has examined the names of these Buddhas and determined from their meanings which Buddha is connected with the confession of which offence. He has written verses of confession for each one and performs their puja whenever this is necessary. Respecting the commission of unskillful deeds, Mr. Chen said:

People of the three different times of life should adopt

quite different attitudes towards the commission of evils. The young practitioner of meditation should not commit any evil at all, so that the puja of these Buddhas is for him or her unnecessary; one who is old never knows when he or she is going to die and should be diligent in clearing himself or herself of even the slightest fault by performing their puja, while a dying person must not think that he or she has committed any unskillful deeds at all.

Besides this confession, there is also a special Vajrayana mantra of the Buddha Akshobhya, which is especially effective even in the case of heavy sins where an immediate and usually inescapable fruit follows upon the commission of the deed. This Buddha is so merciful as to save beings if they repeat his incantation with deep faith and a concentrated mind. It is indeed worthwhile knowledge to possess.

Again, people forget that they meet this or that god to receive his cruel punishments, or to be received into his bliss, just because there exists a karmic connection between them.

Thus a few points may have been made clear concerning karma and salvation in this question rooted in the Sorrow of Ignorance.

6. What precautions should be taken before meditating in a new place to ensure the sympathy of

the gods dwelling there? (See also Ch. IV, F, 2.)

This is a question of not knowing the right thing to do in this situation. When one comes to a new place, first go into the room or house to be used for meditation and just sit there to get the "feel" of it. If anything special comes into the mind to disturb it, this is a bad sign, while it is good if the mind is tranquil and one notices the natural humming noise in one's ears. This is a test for daytime; for the time of darkness, one should arrange to sleep there for one night. Before sleeping, perform a puja and ask the Buddha to show one either a good dream or a bad one. According to the dream—good or bad—one gets, so that place is to be judged.

Once I had a desire to make my hermitage in the cave formerly occupied by one "Mad Lama" as he was known, though actually he was really a sage well-accomplished in Mahamudra. As he had died, his cave was vacant and certainly seemed a favorable place for meditation. Before I established myself there, I asked for a sign to be given in a dream. In my dream I saw a dakini lying down across the entrance of the cave. She said, "You should not build anything here, as this will be a holy place for pilgrims to worship." So I gave up my idea of having my hermitage there.

Another thing to be done in a new place is to ask the local people if there are any stories of ghosts or other

wonderful or disturbing things seen or heard there. Find out where are the nearest shrines, temples, and churches, either existing now or just ancient ruins. Notice the presence of large and flourishing trees, and also look for dead trees, specially marked stones, or peculiarly twisted or outstanding rocks. As these things may indicate the presence of tree and earth spirits, offerings should be made to them to start with so that they are pleased. Also offerings should be made to the gods worshipped in the temples, churches, etc., and one should also make sure what the religion locally predominant is. Then, another consideration not to be forgotten is the history of the building—this should be carefully investigated.

If all signs are favorable and one decides to meditate there, then one may make a vow not to go outside certain boundaries. One must ask the gods of the four directions to witness that "This is my northern boundary, etc." When, perhaps after many years of practice, one wants to go outside these boundaries, it is proper to inform these gods first. If one's patron or other visitor comes and wants to enter the boundaries, then it is customary in Tibet for the yogi to leave a white stone outside—as a sign that he has informed the four great kings and then they will also protect the visitor.

This concludes the instructions for meditating in new surroundings.

7. If one waits to accomplish all the many preparations in the meditations of the three yantras listed here, many lives will pass and it is not certain that one will not fall down into the states of suffering before accomplishing any realization. On the other hand, your instructions in this book state quite clearly that firm foundations in all the three yantras are necessary and that one should not start too soon upon either Vajrayana or Chan. What, therefore, is to be done?

8. How can one achieve a state from which there can be no fall at the time of death to rebirth in the realms of suffering? How far has one to go along the path until these unhappy states are automatically closed so that rebirth in them is impossible (unless voluntarily desired)?

9. How is it possible to be able to choose one's rebirth and what attainments in meditation will be necessary before this can be done? (See also Ch. XVII, B, 3.)

These three questions may be rather quickly dealt with together.

First, get a quick renunciation—this means a short course in the Hinayana. Secondly, develop the bodhi-heart quickly, thus shortening one's career in the Mahayana. Thirdly, be reverent, gentle, and humble

towards one's guru—this will compress one's practice of the Vajrayana. This is one way of accomplishing the whole system of practice in one lifetime.

Another way: if one wants to practice meditation and at the same time has the idea of gaining a good birth in the next life, one should not deceive oneself. Be quite sure what it is you are aiming to achieve and then ask for a suitable meditation to attain that goal and resolutely practice it. If one's renunciation is thorough and one finds a good guru—and both these conditions must be accomplished—then one may directly take up the Mahayana or Vajrayana meditations.

If one's renunciation is not strong enough, one cannot take instructions of the Pure Land School. Though one has in fact not renounced worldly surroundings, it is very necessary to have made a thorough renunciation in the mind (but be warned: the latter is never easy without the former). One must have renounced one's dependence on worldly mental states to gain the great faith essential if one is to see Amitabha. Although the sutra talks of a short time of practice, only ten repetitions of his name being sufficient, still I do not emphasize this, as the conditions under which those ten must be made are certainly exacting. If one is to gain the Pure Land, both *sunyata* and *bodhicitta* are necessary realizations. However, much may be done with the repetition of the Holy Name and this way of practice does ensure a good rebirth.

For those desiring a regulated rebirth, there is the Tantric phowa technique, for which I refer readers to our Chapter XIII, Part Two.

The transcriber does indeed thank Mr. Chen for his clear and painstaking answers. On behalf of all readers too, who may profit from his replies, he gives their thanks. May they, by reading these good instructions and practicing the Buddhas' teachings, come in this life to Perfect Enlightenment!

PART TWO

THE QUESTIONS OF BHADANTA SANGHARAKSHITA STHAVIRA

For readers with some experience in meditation, our great merciful Bhiksu Sangharakshita had given me some problems on topics mentioned in our book, and these I shall now discuss. I was very much encouraged to prepare answers to them and I have done so under three classifications, which we shall deal with one by one.

A. PROBLEMS OF PHILOSOPHY

1. Christ's Teaching is much more than a "heaven-and-man" yana. He claims that he is the only-begotten Son of God and that ultimate salvation can only be gained through faith in him. How can this be a foundation for Buddhism? Surely a Western Buddhist should reject such teaching. If not, why should he become a Buddhist? He will remain a Christian. (See Ch. I, B, 3.)

This is a question of preparation and I have answered it in two parts, the first on the principles of philosophy and the second based on circumstantial reasons.

1. The inconceivable, the Dharmakaya, has a sacred and

secret function by which it has skillfully arranged a religion as preparation for the final liberation taught in Buddhism. In all countries, a religion of heaven-and-man yana is found, wherein some aspects of the Truth are taught. By practice of these religions one may gain some insight into small parts of the Truth, leading thereby to an understanding of the complete Truth of the Dharmakaya as taught by the Buddha. Buddhists, in fact, by knowing their own religion well, see that the other faiths—all those in the whole universe, are not incompatible with the Dharma but are bases upon which it may stand and grow.

Readers will remember our definition of a heaven-and-man yana. Such a teaching tells people how to lead a good life here, so as to gain heaven in the next birth and thus avoid the torments of hell. Our book is for the West, and the heaven-and-man yana established there is Christianity, so this religion is the preparation for our Dharma in those lands.

Every religion has its own pride, and each one says, with varying degrees of emphasis, that it is the only way to salvation. The question is whether these religions are ever justified in making such statements. In the past, when communications were difficult and slow between different parts of the world, each religion could make its claims more or less unchallenged by the others. Now the position is very different, and besides this, the study of comparative religion is pursued in many places. In this

way we can easily see from unbiased studies that many of the great religions present similar features which justify us calling them as a group, "heaven-and-man" yanas. Of course, just as they do not agree with each other about each one's exclusive claims, so we do not agree with them that any one of them, or all of them together, constitute the way to salvation.

In particular, Christianity's claims of exclusive salvation were originally made in the days when it was establishing itself amidst a host of cults worshipping idols, the forces of nature, and even offering human sacrifice and other such practices harmful to man's spiritual growth.

"For instance," cited Mr. Chen, "there are still in Bhutan some primitive beliefs that by killing men one gains in strength and cunning. Against such practices, is it not correct to say that teachings such as Christ's offer a real spiritual reward? This attitude of exclusiveness, then, is justified in such cases, but would have no point against Buddhadharma which in any case worships no idols and teaches positively non-harming and a noble path of spiritual development."

Jesus confessed (as we noted in Chapter I, B, 4) that he had not taught everything. What he kept back and what his disciples were not prepared to receive were perhaps doctrines along the lines of Buddhism. Neither his

disciples then, nor the Christian West until recently, were spiritually mature enough to understand and profit from the teachings of the Buddha. His disciples expected to be told about an almighty God in the tradition of Jehovah, and Western countries up to 100 years ago were still rigidly bound to the dogmas of the Christian churches and could not think of religion apart from such concepts as God the Father, Jesus Christ the Savior, the Holy Ghost, the Trinity, and the "Book of Books"—the Bible. Now horizons are wider and some people feel dissatisfied with the limited teachings of Jesus preserved by the Christian churches.

In the light of this, not only Buddhists, but Christians also should try to re-estimate the value of Christ's religion (as we have suggested in Chapter VII, B). Reassessment of values, of course, alters the status of the absolute God considerably and shows that he is in the same position as the many powerful but transient deities in the various heavens.

Quite different is the position of the Dharmakaya and its relation to this small world, one of many in a celestial group. The all-pervading Dharmakaya is not limited by anything and this planet, for thousands of years known to Buddhist cosmology as minute, is now confirmed by science to be a mere speck of matter. How could there be any part of this tiny mote where the Dharmakaya is not present? One must conclude that the Western continents are not beyond the range of the Dharmakaya,

and that this body of the true teachings has also established there foundations for its further growth when conditions become suitable. Such is our philosophy of the relation of Buddhadharmā and the heaven-and-man yanās.

2. Regarding facts rather than philosophic principles, what do we find?

In the West four kinds of persons are found:

(a) The first among them doubts all religious teachings. He scoffs at God, Soul, Jesus as Savior, a life after death, as well as at the smattering of ideas he may have of other religions; having no faith, for example, in karma or in transmigration. Some scientists and many who have received the usual secular education hold views of this sort.

(b) Second are those people who are already Christian and do not deny the truth of the Bible, salvation by Jesus, etc., but because they have read many books on other religions, they have some doubts about the completeness of their own faith and feel that they might progress more in the Buddha's Teachings.

(c) Then there are some young people who although they have been born in a Christian family, have never had any deep devotion to that religion and after reading a book or two on Buddhism, decide quite definitely that

they are followers of the Enlightened One.

(d) Finally, there are many who know about Christianity but reject it outright. They have the same mind of unbelief as the first type of person but have come into contact with some books on Buddhism like the second group. They have already thrown away such "trifling" matters as the ten commandments, so that when they get acquainted with a little Buddhism, they feel no attraction towards the Buddha's ethical teachings such as the Five Precepts. Repelled from these they are drawn to other things. They like the sound of Chan or Zen, and eagerly endorse views which say it has no doctrine of causation, or that salvation comes naturally. They like to read Chan sayings denying the need of precepts, or any writer who proclaims that in Buddhism there is no soul and no belief in gods. When they read in books on the Tantra of Great Lust and Great Pride, this seems to please them. Finally, they often talk about there being no need of "little" preparations such as renunciation, purification and meditation; for, after all, we are Buddhas already!

This last sort of person is well known among young people, in America especially. I have many friends, some of whom I have met, and some encountered through correspondence, who think and talk in this way.

As there are these four types of persons, I hope we may give them some good guidance:

(a) The first and the third above may be grouped together. They have both left their traditional religion and perhaps feel some animosity for it. To the first group of persons we can say nothing except to invite them to harness their powers of examination and criticisms in a fruitful way in Buddhism. For this they must acquire some faith, or no good will result.

I do not mean that either group must take the Christian teachings as a basis, though the third group would profit spiritually if they did not adopt an attitude of critical hostility to their old religion. Only for protection (if they live in predominantly Christian areas), they may have some faith in Christ and his teachings. Of course, if they live in India, protection there may be sought from the gods of the Hindu religion. The spiritual world is similar to the political one: if one wants protection in any country, then one abides by its laws. Just so with religion: practicing Buddhism in the West, one seeks some protection from the spiritual power there (the Christian God), or in India from the powers there. We are, kindly note, only asking these various gods to protect our meditation, not to give us salvation, which, in the Buddhist sense, they cannot in any case grant. By their help, even if it is only passive, demons will not be able to come and hinder our efforts.

(b) Of the second person, I should say he is a hopeful case. Why? Because when he was Christian, he took all the goodness in that religions and has only come to

Buddhism because he is aware that the Bible is lacking in some respects. But we should guide him to make a re-estimation of the Christian religions (as in Chapter VII, B). Certainly, we cannot accept the view that Western religion (or any one sect of it) offers the only way to salvation as it claims—this is not a correct idea, for other religions also have merits equal to or greater than that of Christ's.

The great merit of this type of person is that, having kept the ethical commandments of Christianity, he is easily able to receive and practice the Buddha's five precepts. Already he has some background of doing good and has belief in a happy state after death as a result of this. All we have to do is to guide him and point out that this is a limited teaching and that the spiritual path stretches far beyond the rather narrow limits of Christianity.

Without our book, and such guidance, a person like this may fall into the trap of making false comparison and equations. He may, for instance, equate God with the Dharmakaya, or declare the salvation in all religions is the same. Without putting obstacles in the way of interreligious peace, we should say quite frankly that such a non-discriminating attitude is never encouraged in Buddhism, where instead of turning a blind eye to all the differences which exist between the various faiths, one is encouraged to mature one's wisdom through a proper evaluation of religions.

(c) Correct this one! These people (the fourth group) do not believe in Buddhism at all. They just get hold of a bit of Chan terminology, talk about "living Zen" or practicing Zen in daily life, or again hear something of Tantric vajra-love. They leave aside the precepts and go so far as to deny the Hinayana, calling them "heretics" or "non-Buddhists." Such persons are not Buddhists and they just thoroughly mistake Chan and the Tantras.

"In your country," said the yogi, referring to the listener and transcriber, "it is good, for Hinayana (Pali Canon and Theravada) is established."

Where there is Hinayana, the Vinaya will be observed. This means that the other silas of the lay-people are well kept. And the basic five precepts are, after all, for the good of oneself and others. Such Buddhists will not treat Christians as enemies or vehemently deny the limited truths of Christianity. It is certain that Buddhists like this will not do as the fourth type of person: the latter does not care to know, but the former will have thoroughly investigated and practiced the preparations necessary prior to taking up Vajrayana or Chan.

Then the listener offered an evaluation of the various heaven-and-man yantras to Mr. Chen. He said, "Of all these, Confucianism is perhaps best the basis for Buddhism and Buddhists may accept 95% of its teachings. Notably, animal sacrifice is the only thing we must reject as against the teachings of the

Buddha. The emphasis on ethical conduct in this life and the lack of speculation about after-death states are both admirable. Next best among the great religions to act as foundation for Buddhism is Hinduism. Perhaps 50% of its teachings may be acceptable to Buddhists and some of its ideas such as reincarnation and its doctrine of karma, have something in common with Buddhist teachings, though the latter are still in many ways different, being much clearer and more precise. Coming to Christianity regarded as a basis, only 25% of its doctrines could be acclaimed as even approximating to useful truth. So many doctrines have been developed by the Church which are quite opposed to Buddhist principles, and overlie, indeed obscure, some of the original teachings of Jesus which Buddhists can endorse—such as the good Sermon on the Mount. If we consider the case of Islam, almost everything there would be rejected by Buddhists—it would perhaps be the poorest basis for Buddhist growth." (The writer thought that perhaps the one common point might be the emphasis on giving in both these religions. Almsgiving, one of the duties of a good Muslim, is also stressed as the beginning of the way in Buddhadharma, as an easy spiritual means to open the heart, as in the triad preached to lay-people in Buddhist countries: dana, sila, samadhi (in the sense of dhyana).)

2. Could you elaborate further upon the difference between the true or great self of Buddhism and the higher self of Hinduism? After the former has passed through the fires of sunyata, in what sense is there a self at all? (See Ch. X, Part Two, C.)

This is a very important question and has perplexed many in the West who have continually mixed these up. In my long book "Discriminations between Buddhist and Hindu Tantras" I have been particularly concerned to bring out the main differences which result from a fair comparison. We should elaborate upon this matter so that readers may clearly distinguish these two. Even educated readers in Tibet and China are not clear regarding this, not to speak of the confusion existing in the minds of some Westerners, especially those with Theosophical ideas. Our reasons for the difference between these two concepts are:

a. The "higher self" of Hinduism has never passed through the stage of sublimation by sunyata, whereas the question of Self, self, etc., is many times dealt with in Buddhism at different levels of practice. First there is the purification effected by the Hinayana meditations on gross ideas of "I" and "Mine": these two are not allowed as truth in this vehicle. The Vinaya practiced by the bhiksus of all Buddhist schools contains some silas specially directed at the destruction of self-centered ideas, while the sutras taught in the Hinayana are full of injunctions aimed at the destruction of the self. Such are

the teachings of non-self in the skandhas or the uprooting of pride-in-self by analysis into the elements.

In all Buddhist schools, there are many treatises (sastras), the contents of which are all directed at the destruction of self. For instance, groups of self-views are frequently given and refuted, not merely as wrong theories, but as basically wrong ideas leading on to wrong practice. In Mahayana, not only are the personal components declared to be without self but the dharmas are shown as void, sunyata in their nature, thus destroying the idea of self in relation to one's surroundings. To make perfectly clear the non-self of dharmas, there are so many lists of different conditions of sunyata, from two aspects of sunyata up to eighteen different kinds.

Purification by analysis in the Hinayana and sunyata sublimation in the Mahayana hit at one point, at only one point—to destroy the self.

It is true that in Hinduism, the lower self is said to be a bad thing, but no theory appears to exist to destroy it and the various philosophies of Hinduism are not fundamental in this respect. Why? Because they still carry a "high" or "pure" self on their backs and make no attempt to root out the self idea completely. It is a well-known law of psychology that from the concept of self held in the mind derive ideas, emotions, and subsequent actions. Even though Hindu doctrine

distinguishes such concepts as "high self" and "low self," fundamentally the self-idea still remains. "High" and "low" are just adjectives, relative terms, and as such are only suitable for describing varying degrees of height. The self is still there, whether you call it by this or that name.

However, the Buddha has taught (and we must emphasize again) that no self can be found in persons, and no self in dharmas either; so how can people, unless they are badly deluded, compare the two religions and loudly bray that Buddhism and Hinduism are the same? Particularly in respect of the "great self" occasionally mentioned in the former and the "higher self" of the latter, we, by an account of these processes, understand that these words mean quite different things.

b. The Buddha has only mentioned the "great self" in his teachings in the Mahaparinirvana Sutra (a Sanskrit work, not the Pali sutra of the same name). At that time he was about to disappear from this world, and many of the disciples gathered about him were weeping bitterly. In their minds, he was about to pass away into nirvana, which they took to be space, nothingness; the Buddha as they knew him would, they thought, be gone, finished. Thus the Enlightened One preached, assuring them on the true nature of things, and to correct their bias in thinking of nirvana as annihilation, he preached the mark of great self.

Suppose one completely destroys the twofold self idea and gains the realization of the Dharmakaya. Really one gives a false name to that experience of truth or reality. How is this? Whatever one calls this realization it is a false name, since by the nature of our language and our minds which govern its use, all names are false. There is not a single name for reality, not a single one is true. Even anuttara-samyak-sambodhi (the Unexcelled Perfect Enlightenment of a Buddha) is a false name. Of course, the name "great self" is not excluded from this. It is just a mundane term attempting to describe something of spiritual truth.

This description, great self, is in the position of consequence and is never used in the positions of cause or course. It is very important to understand this. In the yantras of cause and course, it is said that there is no self and one always trains to destroy self-ideas and to realize this.

In Hinduism, there are self-ideas of varying subtlety in all three positions. For instance, in the cause position there are the individual souls (the higher self), in course one practiced yoga to unite with Brahman, while Brahman is in the position of consequence and towards this end all efforts are made with the higher self.

In Buddhism, one never practices with the "great self"; one never seeks it, though it may be used as a relative name for nirvana, as the Buddha skilfully used it.

(Readers should see our definitions of nirvana in Chapter V, C, 6; after which they will understand that Hinduism has no such ideas and that it is improper to compare the "higher self" with nirvana.)

c. As we have said, "great self" is used in the sense of Dharmakaya but there is no doctrine of Dharmakaya in Hinduism. There is certainly the theory of an all-pervading self (sutrātma) but this is allied with ideas on the creation of the universe. (First Brahman created the universe and then he entered into it.) Buddhādharma never teaches that Gautama Buddha was responsible for such creation—all Buddhists would laugh at this idea! Yet many make mistakes even on this point. Our Dharmakaya is based on the no base of sunyata, but their "higher self" is rooted in the theory of the god Brahman. We do not allow any creator, so there is a great difference here.

As a conclusion, we may say that for the propagation of Buddhism, including Mahayana doctrines, the term "great self," even in the sense of sunyata, should not be used very much, for it results in too much confusion arising in students' minds. Because of this, in my works I have never used this term; and it is not frequent in Buddhist canonical scriptures, being found only in the Sutra of the Great Passing Away. When we are Enlightened (that is, in the position of consequence), we shall know thoroughly the meaning of "great self" as one of the four virtues of nirvana (the others are

permanence, happiness, and purity)—until then, we need not worry ourselves over this matter.

Of course, if one engages in debate with a Hindu, he may talk about many things which sound similar to the Dharmakaya. Then one must ask him: "Through what processes have you progressed to destroy the self—which is certainly necessary before one can come to the experience of the Dharmakaya? We can show such stages in Buddhism. Have you effective methods equivalent to them? Please show me your doctrine to accomplish this."

As Hindus always hold to doctrines of a "high self" and such concepts, and never allow the no-self teachings of the Buddha, they will be puzzled to answer such a challenge.

3. How should one deal with people who claim: "No need to practice, already Enlightened"? It may be very difficult to convince them! (See Ch. IV, A.)

This we must carefully explain. What they say is according to Chan doctrine and we cannot say that they are wrong. But they have not recognized the three positions. Their statement is from the position of consequence but made in the position of cause. It is quite correct for Enlightened ones to speak like this, but worldlings who have no renunciation, purification, or sublimation in sunyata—and certainly, therefore, no

functions of Buddhahood—cannot speak in this way.

Such people (claiming, as they do, Full Enlightenment), should be questioned thus: "Where is your all-knowing wisdom, your great compassion, the eighteen special dharmas of a Buddha (avenika-dharmas), your thirty-two marks of a great person, or the eighty minor characteristics? Where are your functions of salvation? Come, show these to me!"

But the tongues of those adhering to such "Mouth Chan" are very sharp. They might say, quite unruffled: "Oh! my supernatural powers? To chop wood and bring water!" Then some other questions are needed; "Why are the powers limited to this? Where are your six abhijna (higher powers)? The Buddha Gautama possessed these; is he worse than you?"

Mr. Chen, smiling throughout this imaginary debate, now laughed heartily and said, "They may answer: 'To make water and to pass stool—these are supernatural powers!' One should say to this: 'Even the Buddha's stool had a sweet smell; how is it that yours stinks?'"

All those who want to understand even a little of Chan must know our three C's. With these in mind, one should honestly examine oneself to find out where one is now. Am I really a religious person or do I just deceive myself?

Bhante here interjected, "'Mouth Chan' would say that to distinguish 'religious' from 'not religious' is to 'stink' of Zen." Mr. Chen, again laughing, agreed, "Yes, such persons may deceive themselves with such Gong An as 'Even to speak the word "Buddha" is to utter a bad word.' But they must examine themselves very carefully."

If one really has faith in Chan, one should believe the gurus who have said: "To say that one has realization without having it will result in long and painful existence in the tongue-cutting hell." Again, those interested in practicing Chan will read the biographies of the great Chan Masters and take good note of their ardent practice of the Hinayana, how thorough was their renunciation, how patient they were to destroy the gross poisons, how upright was their observance of the silas, how modestly they hid their supernormal powers, how humble were even the greatest of them, how long they meditated, unshaken by desires for "quick results." If you have such a character, then you are their equal; if not, you are a worldling, a "Mouth Chanist." If, on the other hand, you have already attained Enlightenment and have supernormal powers, we worship you; indeed, we hope that you are what you claim to be. Sincerely, we have no envy for you but only ask you to be faithful to your claims!

During these last few sentences, Mr. Chen was smiling ever so slightly, quite sincere but a little

mischievously. He went on:

In Chan, there is a correspondence with the fifth poison, that of doubt. The common poison of doubt relates to worldly matters, while the Great Doubt cultivated in practice with a Hua Tou only concerns the truth itself and does not concern anything else. From Great Doubt upon the truth, one gains some realization (see Ch. XV). Thus we have a connection here with another question:

4. What is the significance of Great Pride, Great Lust, etc.? Have these been explained in the Vajrayana chapters as promised? (See Ch. X, Part Two, E.)

Having already given the meaning of one of these characteristics of Buddhahood, we should now define the other four. But first, what is the sense of this connection of the word "Great"?

a. One's faith in the Tantra must be great and so must be the will to gain Enlightenment. One has great faith in the Tantric methods of transmuting the five poisons in this very life, while one's great vow to save all beings ultimately as a Buddha is the Great Will. Because of these two, we speak of "Great."

b. The poisons have passed through the purification of Hinayana doctrine and so are no longer human poisons, not small and limited, but "Great."

c. Because of sublimation in sunyata, the poisons have become "Great." While the latter are in the consequence position, still they have some affinity with human poisons.

d. One who practices these doctrines has passed through sublimation by sunyata and transmuted the condition of sunyata into bodhicitta. Such a yogi wishes to increase his power to save others, and as his bodhicitta becomes great, thus connecting him with the wisdom-heart of others, so these Poisons have in him also become "Great."

e. The methods of the Vajrayana are in the position of consequence of Buddhahood and are therefore Great Methods; so the poisons are "Great."

These points above all refer to our philosophy; now we should talk about the poisons separately and from the point of view of practice.

1. Great Lust

a. Why is it so called? The pleasure arising from the identification of the four blisses and the four voidnesses is sixteenfold, compared with that of ordinary sexual intercourse, so this is proof that it is "Great."

b. All Great Lust is well-accompanied by the four sunyatas, so it is "Great." Such things are never heard of

in human love.

c. The merit of realization through the identification of these two groups of four is the Full Enlightenment of Buddhahood, so the result is "Great." When the pleasure passes from one wheel (cakra) to another in the body, great merits result.

d. To have the company of a dakini is to be with a great and holy person, quite different from a human wife, and so we say "Great Lust."

2. Great Anger

In the sense of tummo, one has a great will to burn all sins through straightening and clearing the median channel. It is said that where human anger exists this channel is never untangled with the "demon channel" and that men who commit many sins have their median channels tied up with sorrow. A straight mind is our temple or mandala and untwists our channels, but a crooked mind tangles them.

Thus, Great Anger is for destroying sins and for vanquishing demons, quite opposite to human anger, which only creates sins. The latter is like a fire which burns down a forest of merits, while Great Anger destroys only demerits. Why are some Buddhas shown in a wrathful manner? This is the Great Anger of Buddhahood destroying the demons who persecute

sentient beings—such as those of ignorance (avidya) and self (atman), thus making salvation possible.

3. Great Pride

It seems that sentient beings fall into the round of rebirth by the strength of avidya—they are weak in Buddhahood and never wish to have the nature of a Buddha; they just stick to their old, defiled self. But the highest doctrine has been pointed out: You are a BUDDHA! Few people are really prepared for such teaching. There was the case of old Vairocana, the Translator, at whom Padmasambhava pointed his finger as they met for the first time. Vairocana instantly understood, or, as is said, attained Full Enlightenment. But such men are as rare as their cases are truly amazing. In the Lotus Sutra, the Buddha announced that he will predict the Buddhahood of even those persons whose sins are very great. Five hundred Arhats [Note: In the Sutra it is stated that five thousand bhiksus, bhiksunis, upasakas and upasikas], because they had no such faith in the Buddha nature, walked out of the assembly. People like this lack the Pride of Buddhahood, but we must emphasize that Buddha-nature is possessed by everyone and that by the methods of the Vajrayana, this may be recovered. It is people who are not holy enough to hold to such a name. The stress in Vajrayana is that one should have the mind of a Buddha, the will of a Buddha. All one's actions should be like those of a Buddha, and one should keep this Pride of

Buddhahood—but not, of course, hold to pride in worldly things. One should have the Great Pride of the Buddha's character of Great Purity, Great Wisdom, and Great Compassion. This is an excellent part of the Buddha's teachings: he encourages you to become a Buddha like himself. The founders of other religions have not said that you should become the equal of themselves or of this or that god whom they worship. Nor indeed have these gods encouraged their followers to gain a position equal to their own, but the Buddha constantly urges us to become Buddhas. If we always hold to this excellent Pride, it will result for us in much happiness. Suppose we meet an enemy and we keep the Pride of Buddhahood, our attitude is naturally to want to save him and not to have hatred for him. So all this is very good.

4. Great Ignorance

Ordinary ignorance means that one is stupid or dull. However stupid such a person may be, he still has some worldly wisdom of discrimination while he is awake. But in sleep, the brain stops much of its functioning and this is a condition of extreme ignorance. In the Vajrayana, there is a method to practice even during sleep, and so gain the light of the Dharmakaya. The degree of ignorance at that time is very high but is transmuted into the Great Light of the Dharmakaya, and for this reason we speak of Great Ignorance.

There are ten occasions when this light may be experienced—such as in deep samatha, drunkenness, swoon, death, and when one has attained the third bliss (the bliss of no bliss). All these are states of Great Ignorance. However, unless one has the necessary initiations and has practiced well, one will not be able to keep this Dharmakaya light. My friend, who was in extreme pain, had to have an emergency operation in the course of which he passed out and experienced a great and brilliant blue light. Not having practiced these meditations, it appeared and quickly vanished without his being able to utilize it.

Mr. Chen concluded: Is the Dharmakaya not great? Is there anything greater than the Dharmakaya?

5. Could you explain in greater detail the "causation by the six elements" in the Vajrayana? How, precisely, does it differ from the causation theories of the other two yanas? (See Ch. XII, B, 3.)

To see how the six elements in the Vajrayana differ from the way they are treated in the other two yanas, it is best to review their position in all three vehicles.

a. In the Hinayana, six elements are mentioned but always with atoms remaining. What is said there about non-self in the body is quite right, but the Hinayana never takes advantage of the six elements, merely classifying urine as belonging to the liquid element, or

this and that organ to the earth one. The elements are only treated in relation to analyses, such as: for analysis of the "person" into the five skandhas, for impermanence meditation, for diseases caused by imbalance of four out of the six elements, the first two of the Four Noble Truths (suffering and the arising of suffering), for the fourth (mind and form) and the fifth (the six sense-bases) links of conditioned co-production, or for the analysis into the twelve ayatanas (six sense-bases plus their sense-objects); but all these are only thought about for the purpose of analysis. No Hinayana doctrine really takes the opportunity to utilize the four great elements.

b. In Mahayana, there are two great schools:

i. The Idealists (Vijnanavada), who do not allow any elements outside the mind, for all phenomena are, they say, consciousness.

ii. The Middle Way followers (Madhyamika) who do not say that all the elements are consciousness. In their philosophy of bhutatathata they seem to include all the elements, though again, they do not take advantage of them.

While the Idealist school lays more stress on consciousness, the Middle Way School emphasizes suchness, and both seem to be monistic systems.

c. The Vajrayana philosophy of six element causation, however, is neither monism nor dualism. Here we are not only concerned with consciousness or suchness, but with the whole of the six elements, of which, we should note, all the first five are material, and only the last one is mental. This is the anuttarayoga of Vajrayana: energy (materiality) and mind are identified and no difference can be seen between them. In the lower Tantra in the yoga of the six elements, they are not regarded separately but as six-in-one and one-in-six. In the yogatantra practice there are the dual pagodas of the person and of the reflection (surroundings), and these symbols of the Dharmakaya utilize directly the five material elements and have many correspondences with the sixth one—consciousness (see Ch. XII, E).

Neither mind nor matter is stressed as more important than the other. Both the universe and persons have been gathered from these six elements, and because of this, they are equal to causation and also to sunyata. Neither the first five are the main cause, nor the last one—this is a system of interrelated causation.

As regards practice with the first five material elements, in Vajrayana these have correspondence with the five wisdoms and one never finds the one without the other. Because the five elements have been sublimated in Mahayana sunyata meditations, so one may come to the Vajrayana and there meet some methods in the position of consequence allowing one to take advantage of them.

The five elements also have two powers, positive and negative, male and female, and by using the appropriate methods it is easy to convert the physical body into one composed of holy light. We say in Chinese, "Guang Ming", (Guang: fire, light—this is elemental; and Ming: clarity, wisdom—this mental), but in English it is difficult to get a combination to give this meaning.

It is as though the word "Enlightenment" could be split up to give this meaning "en" (elements) and "light" (wisdom).

By meditations using deep breathing and vajra-love, all the elements are very skillfully employed, so that one may come quickly to Full Enlightenment.

6. Have the various meanings of "Xin" been settled according to context, as promised? (See Ch. III, A, 1.)

I am very sorry; our talks have swept down the main lines of our system, the longitudes of our three-yanas-in-one, laying more stress on these, while the latitudes of individual meditations and information about them have been rather less complete than I should have liked them to be.

There are still some matters not treated fully, and particularly in Chapter III. As the talking is by me and the writing by you, all the latitudes are not so well

mapped. We should, then, further explain "Xin" as a supplement to what we have already said. Apart from the worldly meanings given in Chapter III, its definitions for meditation are as follows:

(1) Some minds are dominated by the sorrows—and by the Hinayana meditations one may speak of wanting to cure the "Xin" of sorrow.

(2) In the five meditations of the Idealist school, the eighth consciousness is also called the king of consciousness—another meaning of "Xin."

(3) The concentrated mind in samatha—though this meaning is not given in the Chinese dictionary.

(4) The meditative mind, not taught in Confucianism, of samatha-samapatti.

(5) The mind of tathata.

(6) The mind of tathagatagarbha.

The last two are not the same as mind in the Idealist School, for even though they do not emphasize the five elements, still they are included. These meanings do not have the sense of consciousness-only for the tathagatagarbha includes the material elements. Such meanings as essence, truth and center are found in Mahamudra and Great Perfection. The

mentality-materiality of the six elements is the essence of truth.

It is interesting to note here that the two main schools of the Mahayana approach sunyata in different ways. In the Vijnanavada, the elements are only indirectly seen as sunyata since they are said by the Idealist to exist by being dependent on wrong thinking.

Idealist School: element (as the form part of consciousness)—consciousness—sunyata. The position is different in Madhyamika where both elements and consciousness are directly seen to be sunyata:

Middle Way School

element—directly—sunyata.

consciousness—directly—sunyata.

As essence itself carries so many meanings, one should read the sutras carefully to determine precisely what is meant.

In addition, a "Xin" of "Xin" occurs in the Great Perfection, meaning a heart in the heart, an essence of the essence, or, we may say, an excellent essence.

(7) Boys-bottle-heart. This is a term of the Great Perfection (see Ch. XIV, B) and it needs a little

explanation to understand it. "Boys" refers to non-death; "bottle" is the flask of nectar held by Amitayus and so signifies long life; while "heart" here also means essence or place in the heart. The essence of channels, of energy, and of the secret drops are all gathered in the heart-wheel.

(8) The naturally pure mind, also found in Great Perfection, has the meaning of essence of truth as naturally pure, apart from "mind" or "heart."

(9) The Buddha himself said, "I have a mystic nirvanic mind and this has been transmitted to Mahakasyapa." This is the first and well-known story of Chan and the meaning is again "essence", not heart or mind.

Thus all our definitions of "Xin" with regard to meditation are finished.

B. PROBLEMS OF TRADITION

1. Do you regard Acarya Nagarjuna and Siddha Nagarjuna as one and the same person? (See Ch. VI, B.)

In China, there are different translations of the name Nagarjuna, one being "Dragon-trees" and the other "Dragon-fierce." Although there are these two translations, we cannot say that there are different persons. In Tibet also, two persons are not

distinguished.

In my opinion, even though there were two persons, by their thought they might be made one. Though the records do seem to be of different persons living many years apart, still Nagarjuna by tradition lived a very long time. (Western scholarship usually distinguishes Nagarjuna the philosopher living about 150 C.E. and the Siddha Nagarjuna living about 700-800 years later.) Also Nagarjuna is recorded as having passed away in the moon samadhi which is the symbol of sunyata in Mahayana and of the bodhicitta in Vajrayana. It is also well-known that the first Nagarjuna taught Mahayana sunyata philosophy while the second instructed in the lower Tantras. So we see that the teachings of these two are not opposed but are a progressive course of training. In fact, when we review the philosophy, realization and long life, they seem to belong to one and not to two people, for the scholar and the practical meditator are complementary.

Another reason we might give is that Nagarjuna went to the Palace of the Dragons and got the Avatamsaka Sutra, a canon which is called esoteric-in-exoteric work. We see here the actual marriage of outer and hidden doctrines within a single sutra connected with Nagarjuna's name. It is therefore difficult to say that different Nagarjunas founded the Madhyamika and Vajrayana schools.

We should judge in this matter according to knowledge and doctrine rather than by birth, etc. If we rely only on archaeology to solve this question, then it is a problem concerning history but not religion.

Did not the Buddha give the example of a man wounded by an arrow? A wise man when wounded does not ask whether it came from the East or from the West, or what sort of arrow it is, he only wants to get rid of it. The thing is first to get the arrow out, the arrow of all our troubles.

If there is some difference in this matter—let it be, I cannot decide.

2. What are the interrelations between the four initiations and the four yogas? Are the four initiations practiced separately for the Maha-, Anu- and Ati-yogas?

There are four initiations in anuttarayoga but not in the other three lower yogas. The latter, practiced in the Eastern Vajrayana tradition, have initiations similar to the five small initiations given in the first initiation of anuttarayoga. The difference is that the former are concerned with the five Buddhas in the peaceful dhyana mudra whereas the latter have different subjects (holy water, vajra, crown, bell, and name). The former never have Buddhas in heruka-form.

Tibet has also the tradition of initiations in the lower-three yogas and there is no need to get them from Japan.

Also, within the four initiations of anuttarayoga, there is a distribution of practices. After one has already received all the four initiations, one may practice on three levels, keeping the same yidam but with the different methods taught in mahayoga (in the first initiation), anuyoga (covering the second and third initiations), and Atiyoga (practiced in the fourth initiation). The differences are not explained here since they are not meaningful unless one has practiced to that level.

3. Do you know, personally, any cases of yogis who have practiced the Anuttarayoga meditations, leaving no physical body behind them at the time of death? (See Ch. XII, H.)

I have never seen any myself but I have heard of them from my guru and read of cases in biographies. After all, we have not seen Gautama Buddha but we believe that he lived on this earth.

What I have seen is the body of Orgyan Yeshe, a Nyingmapa lama. After death, his body retracted into a compact mass about one foot in diameter which could easily be held by a disciple in one hand. He was a lama of a sort not easy to find. I cannot say that he was very

learned, and certainly very few people knew him or remember him now except in that part of Kham where he lived. If someone brought him tsampa (roasted barley flour), butter or cloth, or anything else, he would immediately divide it and give to his disciples. He never kept anything until the next day.

(Bhante said regarding this, "That is said in the Pali Canon to be the mark of an arhat.") If anyone offered food, or anything, on the next day, he and his disciples would take it, but if nothing was given, they would not be troubled by having nothing.

Besides the high attainments of Nyingmapas in ancient times—rarely seen, also today—there was in quite recent times my guru's teacher. He instructed his servant: "You should not open my door!" For seven days he intended to sit in the torga so that his body might all be transmuted into the light. However, by the sixth day the curiosity of that attendant became too strong and he opened the door. His teacher's body instantly shrank into the ball we described above.

Another great Nyingmapa is said to have closed his door in the same way and when it was opened at the end of the seventh day, only hair and nails remained.

"Why do hairs and nails remain?" asked the transcriber.

Mr. Chen explained:

In hair and nails there are no channels which may be turned into wisdom-channels. They are dead matter and so more difficult to transmute into light.

Contrast this to the Patriarch of Koya whose body still remains intact, having to be shaved every month. If a yogi meditates in seclusion and has a really high attainment, then hair will not even grow on his living body not to speak of still sprouting from a dead one! The great sramana Kasyapa is still meditating in a cave near Rajagriha, so should we suppose that a barber comes regularly to cut his hair? The same applies to another famous monk, Bhavaviveka. He rejected Dharmapala's philosophy and, learning some Tantric ritual, met Guan Yin. He was very doubtful about his attainment but the great bodhisattva assured him that he had the highest one possible. Still doubtful in spite of this, he was told by Guan Yin: "You may go. I give you this mantra. With it fly to the heavens and put your problems before Maitreya." "No, No!" he said, "I shall settle all my problems here." So he is still meditating but it is doubtful whether he was to worry about shaving either!

To make this matter clear, Mr. Chen said:

There can be neither physical nor mental remains unless clinging (upadana) persists. Not more than a thousand years ago, Marpa, at his end, transmuted his body into light. He had nine yogic consorts and these, one by one,

were absorbed into the light of his body. Biographies giving facts are very reliable; they are not, you know, novels. All these facts were well kept in memory by the disciples of the various Tantric gurus in India, China, and Tibet, and soon written down. They are not matters we may seriously doubt.

4. What is meant by saying that the lower tantras are "derived from the two great sutras"? (See Ch. XIII, Part One, C.)

As we have already said, Nagarjuna opened the Iron Tower and took out these two sutras. Some say that the Iron Tower is a symbol of his Dharmakaya. Usually we speak of two main sutras, the Mahavairocana Sutra (from which comes the garbhadhatu mandala) and the Vajrasekhara Sutra (which is the basis of the vajradhatu mandala). The rituals and practice associated with these two mandalas may be thought of as developments of the sutras themselves. However, the latter are the philosophical foundations for the yoga we have described as belonging to the Eastern Vajrayana School. Some sutras are connected with other Tantras but none contain doctrines higher than these two.

The listener mentioned that there were Prajnaparamita Tantric sutras in which she is described as the mother of all the Buddhas.

There are other Vajrayana sutras which basically

describe each yidam and are included in the Kangyur (Tibetan Tripitaka). These were preached by the Buddha's Sambhogakaya in the Ogmin (Akanistha) Heaven. They have either been found in various parts of the earth (in India and Tibet) or they have fallen down from the heavens—none of them were actually preached in this world. The Yellow Sect only allowed that the translations from Sanskrit are genuine, disbelieving in these found in the earth of Tibet.

Bhante noted that recently many Nyingmapa Tantras, previously thought to be Tibetan "Discoveries" had been found in Sanskrit manuscripts in Nepal.

Then continued our yogi:

We should distinguish two traditions. The "distant" tradition may be defined in two ways: either as coming down from a school's first patriarch and then being passed from guru to guru, or the tradition from the Buddha up to the time of Padmasambhava—these are called "distant" traditions. The "near" tradition comes either from some patriarch's meditation, or from those sages after the time of Padmasambhava who were inspired by him. If I give you some mantra or mudra which has appeared in the light of my meditation, then this is the "near" tradition from me.

5. For the practice of the six element meditation,

must one get the appropriate abhiseka from Japan or will the corresponding Tibetan wang (i.e., of yogatantra) suffice? (See Ch. XII, E.)

All the meditations, mantras and mudras of the third yoga are available from Tibet and there is no need to ask the Japanese for them. But we should remember that more stress is laid on this yoga in Japan, while in Tibet it is neglected. If one can find a learned guru in the Tibetan tradition who has read the Tripitaka, he will know these sutras and the meditation-rituals deriving from them, and will certainly be able to impart their tradition to you. On the other hand, it will be easy to get it from Japan with detailed instructions, and if one is a Chinese, there is the possibility of getting these practices from either tradition.

There was one Tibetan guru, Palpung Khyentse Rinpoche (1890-1946), who emphasized the importance of the Japanese yogatantra practices very much. He established a hermitage for their practice and asked monks to carry them out for the good of all dead persons. They are easily saved with the power of the third yoga by the Buddha Vairocana and for this purpose are given a confession of sins and a ritual for the dead.

C. PROBLEMS OF PRACTICE

1. As to formulating one's own vows: should these

refer to one's spiritual practices here and now, or to what one will do after gaining Buddhahood, or both? (See Ch. V, C, 3, a.)

A vow is certainly a dharma in the Position of Cause, because in every person, vows will come first and conduct follows after, so vows are neither in the Position of Course nor of Consequence. The being who was to become the Buddha Amitabha was, ages before, a bhiksu called Fa Zang (Dharmakara). He was very learned and in the presence of his guru he made forty-eight vows. From the merit of observing these, when he gained full Enlightenment he established his Pure Land (Sukhavati) for the good of so many sentient beings. The Buddha Gautama, before his Enlightenment, made four great vows during the time when he was a tenth stage bodhisattva, and this was in the Position of Course.

These are as follows:

- a. May I release beings from the bonds of birth, old age, disease, and death, thus coming into the world to rescue them from lust.
- b. May I develop the eyes of wisdom and so be able to see every dharma, both inward and outward, as equal, and so to save all the sentient beings from hatred.
- c. May I become able to teach sentient beings so that

they abandon self-pride and false views and all come to Complete Enlightenment.

d. May I discourse to the five kinds of sentient beings (gods, men, hungry ghosts, animals, and hell-beings), thereby cutting off for them the current of repeated birth by freeing them from ignorance.

Avalokitesvara, Manjusri, and Bhaisajyaguru all made vows when they were in the Position of Cause. Further, there is a sutra, the Karuna Pundarika, in which many vows are gathered, so our readers may first consult this and then get some ideas of suitable subjects for the formation of vows. Nagarjuna has also made his ten vows in Middle Way Sastra (Mulamadhyamaka-shastra). These I have read and appreciate very much.

The four boundless minds are included in every ritual and are a kind of vow; they are:

May all sentient beings gain happiness with its causes,
Be parted from all grief with its causes,
Not become parted from the happiness wherein no grief is,
And dwell in the condition of Equanimity.

Besides these, there are the five common vows which are very important:

Though sentient beings are countless, we vow to save them.

Though sorrows are endless, we vow to cut them off.

Though Dharma-gates are numberless, we vow to learn them all.

Though Bodhi is boundless, we vow to traverse it.

Though Buddhas are infinite in number, we vow to worship them all.

Sometimes the last one is not given and they are then called the "Four Vows." They are also known as the "Bodhicitta Vows" (mentioned in App. III, A, 3, and App. III, E. Conclusion).

It is not enough to want to save every person in one's own time, age, world, family, etc. If one truly wants to be a bodhisattva, one's own vows should be developed to save all, regardless of time and space. One should not always merely follow the common vows.

Why do you think that the Pure Lands of so many Buddhas are different? It is because of the difference in their vows, since the lands they bring into existence are in accordance with these vows. As the vows of the bodhisattvas of the past are not enough for a meditator's own practice, thus it is necessary, once one's own are established, to aid fellow-yogis in formulating their own.

Vows apply to this life

(As the listener said: "May I give so many robes to bhiksus; may I build so many monasteries; may I support so many meditators; etc.")

or to future lives. As you are aiming at Full Enlightenment, vows should not be limited to this life when a meditator may or may not gain Buddhahood. Precisely what one is aiming at is this: from this human body to become a Buddha. This is most important and should never be forgotten. The function of this attainment is the production of a Pure Land. One may vow that it should occur in the far distant future or not, just as one wishes. It may or may not be in this life, though the Vajrayana says that attainment is always in this life. (Which other one could it be in?)

Concluding from the point of view of the three yanas: One should vow to get rid of all sorrow—this is in the Hinayana spirit; and one should vow to help all others—this is a Mahayana vow. Such vows as these must accord with the different yana's doctrines; for instance, it would be un-Buddhist to vow to become a creator God! Thirdly, we must know the functions of Buddhahood and make vows to produce things which we wish to have in our Pure Land, though these must agree with the principles of Vajrayana. Suppose that one wishes: May there be no females in my Pure Land! This is not according to Vajrayana practice, though even

Amitabha's Sukhavati is like this. This is because Sukhavati is produced by the merits of the Nirmanakaya who is always shown in a monk's robes. The Sambhogakaya Amitabha has a Land where in splendour he is attended by sixty-four sisters and on this account is based the "sister samadhi" practiced in Japan. It is not good to make vows excluding women from one's Pure Land. To worship the numberless Buddhas, as one has vowed to do, one might set out from Sukhavati and come to Lands where there were many females—then how would one control the mind if it could not be done in the seclusion of Sukhavati!

I have made nine no-death vows, and this idea is not permissible in the exoteric yantras, being contrary to the teachings of impermanence there. With these vows I aim to get in this life a wisdom-light body in which to accomplish numberless Bodhi-karmas. Whenever it is obtained it will, of course, be in this life.

Now I want to introduce my Ten Fundamental Vows to readers:

(1) May I abide in the highest mystic Buddha stage to reward with gratitude the four benefactors (the guru, the Buddha, parents, and one's patrons—sometimes the last one is all sentient beings).

(2) May I abide in the non-self nature of Dharma to save all the beings in the three evil realms of existence (of hell-beings, animals, and ghosts).

(3) May I gather the victorious and perfect light of the Dharmakaya and thereby attain a body of light like a rainbow.

(4) May I, from life to life, accumulate the voice of dharani of anuttarayoga.

(5) May I, from life to life, accumulate the highest will of Buddhahood.

(6) May I, with my meditative wisdom-light, lure all the demons and non-Buddhists into the Dharma-gate.

(7) Those persons who have no connecting conditions, either good or bad, with past Buddhas—may I establish good connections with them as they are the most difficult to save, and through their connection with me, may I save them. (This is a very special vow.)

(8) May I inherit the merits of the past Buddhas and may this force enable me to discover the Dharmakaya of sentient beings.

(9) May I establish on my ground of wisdom the right Dharma, accumulating the merits and abilities of Buddhahood for universal salvation.

(10) May I, in this lifetime, gather all the realizations of the Vajrayana to have enough experience to teach all followers.

These vows were made at the age of twenty-five. When I made them, I recited them one by one in front of Wei Tuo and then worshipped him, asking him to protect my vows. I was very much inspired by him at this time. Afterwards, I worshipped the Buddha and asked him to witness my aspiration. As there is a statue of the

guardian god Wei Tuo in every Chinese temple, so in each one I have asked him for his help.

My guru, Nuo Na Rinpoche, went to Mount Lu and was impressed by the favorable aspect of the place. He saw there eight small mountains like lions, and so instructed that, after his death, his ashes should be brought to that place and a pagoda built there to enshrine them. After a few years he died and Gangkar Rinpoche duly brought the remains and established the pagoda. At this time I had just written out my vows on blue silk with a special red medicine-ink. As my guru's heart remained unburned, a silk pocket was made for it and the heart together with my vows were placed inside and these relics were then enshrined in the center of the pagoda. What a fortunate circumstance that these vows might be preserved with my guru's holy remains! Shortly after this, the Japanese Army came, destroying many things. Many small stupas suffered from their pillaging, but this great pagoda still remained intact. After that, the Communists arrived, but even they, though destroying many Buddhist monuments and temples, have left my guru's reliquary alone.

I am indeed sorry that my vows are still so far from realization. I have made no progress and so also, I have not repaid the kindness of all my gurus.

Every man has his own special ideas regarding vows. My special vows are numbers six and seven. When I

read that the Buddhas cannot save those who have no connecting conditions with them, I cried out in sorrow. I thought then: "I must make a vow about this." So many Buddhas have passed and yet they have not been able to save so many unfortunate beings who are without even an evil connecting condition. Even with such a bad condition, people may be saved. There was, for instance, the officer who persecuted Padmasambhava. When that officer died, he was reborn in one of the hells. But because he had established some connection, when Yeshe Tsogyal, Padmasambhava's consort, found out that he was in hell she was able to rescue the unfortunate officer and effect his salvation. A good condition is good, but a bad connecting condition is better than none. An aspiration to save those with no connecting condition is not to be seen among the ancient vows. Certainly there are many things to do as a bodhisattva, but this particularly is my great work.

Vows must always be remembered and never forgotten. If one forgets them, they cease to be vows.

Mr. Chen then told the listener and transcriber: "You have read many books and have a good foundation of Buddhist knowledge, so you can make some vows. You practice Buddhadharma as well, so you, too, must formulate some. Most people cannot make them as they lack the necessary knowledge and neophytes easily make the wrong sort of vows."

2. What are the five signs of a Buddha-body and their significance in Vajrayana ritual and meditation? Are they the same as those described at Ch. XII, F?

Regarding these five signs, we have described them, but we should perhaps say that there are two ways of practicing them. The first is by the foolish monk, who quickly runs through the text and never meditates, even though the instructions are there. He only recites the details of the meditations! He is only a professional chanter doing his pujas for money or food. You may hear him rapidly murmuring some words he does not understand. "Ta...ta ta... ta... voidness!" It is quite common in this way of "practice" to omit whole sentences or even pages!

The second method is that of the earnest meditator secluded in some cave or hermitage. He does not omit anything, but faithfully endeavors to practice whatever instructions are contained in the text.

The yogatantras are, in Tibet, usually treated in the first way and few there practice the proper methods.

3. Some say that Vajrayana corresponds to the tenth bhumi; do you agree? This view would imply that one has first to traverse bhumis one to nine. (See Ch. X, Part Two, J.)

In Ogmin (Akanistha) the bodhisattvas there are at least

on the eighth stage and as they listen to the preaching of the Sambhogakaya Buddhas, come directly to the third initiation of anuttarayoga practice. This they can do because they have the Dharma-patience of the Non-born. But, by the Buddha's grace, on this earth the standards have been reduced, and he has set forth the Hinayana and the Mahayana within the Diamond Vehicle.

In the first case, the eighth stage is very hard to realize, and when one has it, this very special patience is one of the accompanying merits. Where there is such complete sublimation, the Vajrayana may very well be studied. Here, we are not in such a heaven, but by the blessings of Gautama Buddha we may practice Vajrayana if we have settled all the preparations in due order, even though we are not eighth-stage bodhisattvas. Of course, we may use the Mahayana sunyata sublimation, but going along in this way will take a very, very long time to complete Perfect Enlightenment. Using the Vajrayana, time will be shortened as our methods are more direct. By mantra, mudra and other Vajrayana devices, we may in this life directly touch the Great Perfection.

Ten stages are recognized in exoteric Buddhism, but above these lie some other special stages in which the four voidnesses and the four blisses are identified. Even though one has not passed the Mahayana stages, but is very wise and diligent in practice, then Full Enlightenment may be won, though every stage may not be seen very clearly. Which way one proceeds depends

on experience.

4. Is there any objection to completely closing the eyes while meditating? (See Ch. II, A, 4.)

The Tian Tai School stress very much that the neophyte must close them, but in my opinion this is not certain. If a person's mind is more disturbed than sleepy, then he should close or half-close them, to be rid of disturbance. Again, if a meditator chooses an inside point for his concentration, such as the navel or at the tip of the nose, then he should close his eyes. If the tendency to sleepiness is more than that of disturbance, then open them fully. When sleepiness is so persistent that it is hard to dispel, then stare, stretching the eyes open. When the body is tired the eyes should be half-open. This matter is not fixed, therefore, and the meditator should do whatever is necessary for the good of his samatha-practice.

If one is practicing the samapatti on Mahamudra and one wishes to abide in the Enlightened Entity, then closed eyes are never recommended. Why? Because the inner light, the channels of which are two special channels coming to the eyes; and the outer light of the sun, together with the light of the samapatti of voidness—all these three lights must be identified in voidness. If there is no wind, go outside and sit upon a mountain, opening eyes widely and leaning back a little to gain the maximum light from the blue sky. This is a

practice of Mahamudra and Great Perfection, in which open eyes are essential.

Again, there is a Thodgal practice of Mahamudra which resembles the seven-day Great Perfection. It is, however, to be practiced in the darkness of a hermitage. One should put a black stone on the ground and visualize the sunyata light coming from this and then lure it into the body. Before this occurs, the eyes must be open, but once it is inside then they should be closed.

For the seven-day practice, the eyes must also be closed. We see from these examples that this question should be decided according to the purport of the meditation.

In ordinary practice, if one's samatha is very good, then the eyes may be opened. Even in sleep we notice that some have their eyes open. This reminds me of a story:

During the time of the Three Dynasties in China, among the three states one was called "Shu." At the head of the army of Shu was a very learned marshal named "Chang Fei." His brother died, and so in remembrance of him, he wished in his next battle to wear a suit of white armor. Only three days remained for the armor to be made, and so the marshal instructed the blacksmith to finish the work within this time or he would cut his head off. The blacksmith was in great fear, wondering how to make the armor so quickly, and fearing also the loss of his head. Then he thought: "He is threatening to cut off my head, why should I not cut off his first?" So he hired

a murderer. That man went at night to the marshal's room. There he saw Chang Fei lying down quite still but with his eyes wide open. He did not, therefore, dare to approach. Waiting, he saw that the marshal did not move so he came a little closer. The marshal did not see him. Then hearing a snore, he knew that he was asleep and quickly cut off his head. Even while dead the eyes continued staring. Sleeping with eyes open is a sign of a man of anger.

It is a bad doctrine where rules are a hard and fast certainty. Students of yoga must distinguish this matter by their own wisdom, and by their own self-examination use whatever is beneficial.

5. Is it correct to say that in the Hinayana, "samadhi" is used in the sense of Mr. Chen's "samatha"? (See Ch. III, B.)

"Samadhi" is a common term applied to a number of meanings, such as dhyana, samatha, and even may be used to describe the meditative states experienced by non-Buddhists. We have already settled for the highest sense of the word (Full Enlightenment).

It is necessary to decide what one means by terms with such a wide range of meanings. The Hinayana, for instance, speaks of all the dhyanas of form and the four of formlessness as being samadhis. Even between these two groups there are considerable differences:

RUPA DHYANAS	ARUPA DHYANAS
Pure states of samatha	Some samapatti present
Only stopping and never thinking of philosophy	Some visualization and thinking of these spheres

In the Hinayana, these may be called "samadhi," for the Buddha was using the Brahmanical terms which his listeners might understand. Our book, however, is according to the teachings of the Sandhinirmocana Sutra, which has settled all these states and their names in a very good order, though this sutra is predominantly idealist in its exposition. In Maitreya's sastras, the same principle is followed as in the Lord's teachings in this sutra.

6. Are all visualizations of deities in the anuttarayoga connected with the first initiation?

Yes, the main practice of the first initiation of anuttarayoga is visualization, though in the third yoga, visual practices are also found.

In the first initiation, the visualization is "outside"; in the second it is "inside" and may be a dakini but not in the double (heruka) form; while in the third initiation practice, the visualized form is always in yogic union.

There are four main practices in Vajrayana: mantra-repetition, visualization, deep-breathing, and Mahamudra. According to these four, in the first

initiation, repeating and visualizing are most important. After practicing this for many years and becoming well matured and realized, it is said that a spiritually great lama may, when going out riding, place his left foot in the stirrup and the growing yoga of the first initiation is finished; swinging his right foot over into the other stirrup, the yoga of perfection (second and third initiation doctrines) is accomplished. So quick may attainment be! But for this, the preparations must have been very well carried out.

In the second initiation, the most important practice is deep breathing, and in the third, one uses this breathing in conjunction with vajra-love. If there is not success in deep breathing, there will be no attainment in vajra-love. In the fourth initiation, most important is the tathata of Mahamudra.

7. How should the yidam be selected? What Buddhas, Bodhisattvas, etc. may function as yidams?

8. What is the relationship between meditation on one's yidam and on some other deity?

9. Does one meditate upon the yidam invariably in a wrathful or invariably in a peaceful form? Does one stick to form of the yidam?

10. Does one keep to one yidam throughout one's

practice of all four yogas?

11. Are meditations on the yidam all of the same type, or is there a different type for each Yidam?

Firstly, how to select the yidam.

a. One commonly used method is for the lama to have some dice and by shaking these determine with a book on divination which yidam to select for a disciple. The disciple kneels and takes out the dice and the yidam is decided accordingly. This is the lowest method and similar to those used by non-Buddhists.

b. Another way is for the disciple to be given a stick or flower and then, standing outside the mandala, to throw it inside. This mandala has the Tathagata family at the center, while to the East is vajra-family, in the South, Jewel-, West, Lotus-, and to the North is the Karma-family. All yidams are associated with one of these five families. This method may show which department is suitable for a disciple; for example, a meek person may get a yidam of the Vajra-family, or an angry man one from the Lotus-family. Still, this method is open to several objections. Firstly, each initiation has a special yidam, so the question of yidam is not settled properly. Again, the yidam will not be the same every time, as its selection may be influenced by one's faith; not being settled, this is bound to be rather unsatisfactory. Also, it may create uncertainty in one's

mind and thus disturb one's practice.

c. Most Vajrayanists have taken many initiations and therefore many yidams are possible for them. A devoted practitioner may want to choose a definite yidam and he should do this according to what he thinks is suitable for his temperament. I, too, have taken many wangs and after each one I found its meditation suitable for my practice, and therefore I was worried as to which deity to choose as yidam. At last I dreamed of the Karmapa, who instructed me to go to him; otherwise, he would depart for Lhasa. I went to him immediately and with his advice I settled this problem. I told him that I had practiced this and that yidam and got good results with all of them. The Karmapa said, "I shall see what is best for you." The next morning he told me what he had seen. Then in my dreams I saw that deity embracing a boy—and that boy was me. Since then, I have not changed my tutelary god (Yidam).

d. One may ask a guru who has supernormal powers; then he may settle which is the disciple's yidam in a dream or by his meditative light. This last way is the best and highest.

Relationship with the yidam:

Suppose one chooses Tara as yidam, then one must always visualize oneself as Tara when practicing the sadhanas of other deities. Not only this, the relationship

between the yidam and other deities must be known so that they may be placed accordingly—for instance, protectors appear below the deity. If both the yidam and the deity to be visualized are in the same family, then they should be seen in their correct positions, as when Avalokitesvara or Amitabha are visualized on the head of Tara.

The consort of Mahakala is Sri Devi, but she is also the protectress of Tara, so she always remains below the Lotus-throne of that yidam. Again, if one practices with Amitabha, while the yidam is White Tara, the two must be seen in heruka-form, White Tara embracing Amitayus.

Four things must be possessed:

a. Lama: the teacher or guru. From among one's teachers one selects a root-guru who should be identified also with a great spiritual teacher such as Tsong-khapa or Padmasambhava.

b. Yidam: tutelary deity. Determine this from the guru, as his yidam is usually selected. Single forms of a yidam will save one from many dangers, but those in union with a dakini should be taken to accomplish Full Enlightenment.

c. Khandroma: consort or dakini. Selected according to one's yidam. All the yidams in anuttarayoga have a

dakini embraced in the heruka-form.

d. Dharmapala: In the histories of the various deities preserved in sutra-form, we find recorded the vows of different gods to protect the yidams. The latter may have more than one protector.

Additionally, four things must be known in the Tantra and their importance recognized:

a. Root of Bestowal (initiation, wang, abhiseka): This is the guru.

b. Root of Achievement or Accomplishment: This is the yidam.

c. Root of Sunyata and Bliss: This is the dakini. This is most important—I have always emphasized this! First one should make oneself like the dakini (through visualization) and then the yidam will quickly be attracted. It is the same as among human beings! The dakini, representing prajna, is like the mother of truth (Prajnaparamita herself) and without this quality, how can one realize sunyata? It is therefore very important to know how to make the dakini happy. In my essay on this subject, I have made a special point-by-point worship of her "physical" body. Most hymns only praise her spiritual qualities and heavenly symbolic ornaments but the root of pleasure is in the physical body and sunyata alone can penetrate it. Thus these two factors

are very completely balanced. By praising only the spirit, realization may be one-sided on the side of sunyata alone.

d. Root of Karmic Salvation: This is the protector. If one does not possess this, then one has no power to save sentient beings. It was mentioned as important also by the gurus of old.

By these four you may know the status of a guru. First ask a lama: "Who is your yidam, dakini and protector? Then you will know all his Dharma-treasure. If you search earnestly and with right intention to get this treasure from the guru, he will give it. Moreover, one should get the wang of his yidam—it is sure that in these meditations he will be well practiced and be able to give good guidance for one's own practice.

Bhante then said: "We are finding out all your little tricks and secrets!" Replied Mr. Chen: "I do like to offer them to you!"

The Form of the Yidam

Whether a wrathful or a peaceful form of the yidam is selected will be according to one's own choice or that of one's guru; with either form, one may gain Enlightenment in this life. It is not a case of "one good and one bad," as some have misconceived. In case there are many forms of the yidam, as there usually are, one

form only may be taken as yidam. That many forms may have the same name does not mean that they are all the same in practice. For instance, of the bodhisattva Tara there are twenty-one forms and each possesses quite a different mantra. Once a peaceful or a wrathful form is chosen as yidam, one must only worship that one as the yidam. One may also practice other forms of the same deity, but these cannot be the yidam.

A meditator may have the same yidam throughout all four initiations of anuttarayoga. In the lower three yogas there is only a method of offering to one particular Buddha (etc.) who is "outside" oneself; this differs from the highest yoga where oneself becomes the yidam.

Although these two may seem similar, in fact, the yidam only appears in the first initiation of the fourth yoga, and Tibetan works never talk about yidam in the lower three yogas where there is just devotion to one particular spiritual figure.

Some of these deities have no heruka-form and such is Green Tara. If she is one's yidam, it is good for the first initiation and she may again be worshiped in single form in the fourth initiation; but in the third, the yidam must be in heruka-form. Of course, there is no reason why Green Tara should not be seen with a partner and if one is really skilled in meditation, she might be seen in this way, though traditionally she is single. In this case another form of Tara may be practiced in the Third

Initiation (such as White Tara).

12. What are the signs and characteristics we should look for in a meditation guru in each of the three yantras? How may one tell a true guru from a false one?

Regarding this question, there are no references in ancient sources and so I have composed this reply according to our Buddhist philosophy.

a. The signs of a good Hinayana guru are:

i. He has practiced the twelve dhutagunas (see Ch. VIII, C, 2), and from his conduct we see that his Vinaya is very good.

ii. He does not like to gather many disciples.

iii. He does not collect many worldly objects, even though these may be permitted according to the Vinaya.

iv. Even in his old age, he still lives among mountains or amid forests.

v. He does not like to read books or to give preaching—he always meditates.

vi. The five poisons are reduced in him.

vii. He has the compassionate concern for persons and for Dharma-conditions but not the compassion of the same entity of non-condition.

b. The marks of a Mahayana guru:

- i. He has the Great Compassion of the Same Entity.
- ii. He has made great vows.
- iii. He does every good thing without becoming tired.
- iv. He possesses courage and perseverance.
- v. He likes to guide disciples.
- vi. He is skilled in explaining the Dharma-teaching of sunyata and knows both its nature and conditions.
- vii. Also, he has skill in discussion to subdue the outsiders.
- viii. He has written some books according to right view and his own experience.
- ix. He has carefully and thoroughly read Hinayana and Mahayana sutras and their commentaries (in both Chinese and Tibetan collections).
- x. He knows well the facts relating to at least two countries (to enable him to preach the Dharma effectively).

Mr. Chen exclaimed, "You have them all!" At which both listener and transcriber protested.

c. Conditions of a capable Vajrayana guru:

- i. He has accumulated the first two yanas' conditions but may not completely maintain them.
- ii. He has the initiation and tradition of both the old (Nyingmapa, Sakyapa, etc.) and the new sect (Gelugpa) of Tibet.
- iii. He has the great bodhicitta with special knowledge of the fifth bodhicitta.

- iv. He has been a hermit for at least ten years—or better twelve.
- v. He has seen his own yidam.
- vi. He has practiced at least the second initiation and has experienced the signs of opening of the median channel.
- vii. At least he has tried to practice the third initiation with a visualized dakini.
- viii. He has seen the holy light of the Dharmakaya.
- ix. Enough merit has been accumulated by him to develop and maintain certain favorable Dharma-conditions, such as health, long life and wealth—and these enable him to give initiations.
- x. He has read and knows well the Tripitaka of Tibet and also knows and speaks Chinese, Pali, Sanskrit, and English. These qualifications are specially important in this age. Without a great effort to learn them, he can speak every language.
- xi. He is able to distinguish rightly the characteristics of any Dharma-instrument and what will be suitable for him—which yoga, initiation, etc.
- xii. He possesses supernormal powers and has received doctrines directly from the Buddhas, dakinis and protectors.
- xiii. He observes a strictly vegetarian diet if he is a guru of the first three yogas. For Amitabha, Avalokitesvara and Tara, even in anuttarayoga, meat is never taken on the days of their pujas or when giving their initiations. For the ritual of other deities, however, it is usual with anuttarayoga practice to take meat.
- xiv. He is skilled not only in giving the initiation (wang)

but also in conferring the permission to read a text (lung), and most important, in the explanation (tri).

d. A False Guru:

i. One who knows the Hinayana Tipitaka (for instance a monk of the Theravada), but who at the same time rebukes the Mahayana. Such is a kind of false guru and not a Hinayana guru in the sense of our book, not a Hinayana-in-triyana teacher!

ii. Next is one who recognizes both the sutras of the Hinayana and of the Mahayana but criticizes the esoteric Vajrayana. He is also a false guru, according to our whole system.

iii. Following from the last is one who knows the three yanas but speaks harshly about Chan—he is again false.

Mr. Chen then recognized that language difficulties have in the past been responsible for many misunderstandings between different schools. "Now," he said, "there are many translations and this excuse is hardly valid any longer. Despite this, our age has many false gurus of the above three types and it is indeed difficult to find a real one."

iv. The last knows the three yanas and has a knowledge of Chan but his defect is to keep some "Mouth Chan." For lack of realization in this respect, we must also label

him a false guru.

e. If such complete conditions are gathered in one person, how is one to get such a guru?

i. First one must get a personal and living guru in a physical body. From him, the mantra and mudra may be obtained, for the tradition of them is still maintained and handed down. Choose a comparatively good guru who is complete in at least some of the above respects, even though he is not perfect in all of them.

ii. From him, get all the instructions and practices. Then the meditator, to achieve the highest goal, should make the guru identified with the yidam, and for the quickest results make the yidam into the guru. After this, practice for a long time and then a real guru will come, to be seen in the practitioner's dream or meditative light (nimitta). The guru will appear in a human body and may appear to fly into the nimitta from India, as happened in the case of many Tibetan sages and about which we may read in their biographies.

Another identification which follows from the above is to have the guru-yidam identified with an ancient Enlightened teacher such as Milarepa. If one succeeds in practicing in this way, then that guru of old will appear as a voice or be seen in a dream and directly give one instructions.

Fundamentally, our guru is Gautama Buddha, who is now abiding in nirvana. If we practice enough to gain a deep sunyata realization and develop compassion—then why should he not appear as our guru?

In the West, a good guru in the flesh is hard to meet, and so one should take an image of Gautama or Milarepa, even if it is only made of paper, and worship it sincerely. As a result of such devotion, images have been known to speak clearly on the subject of meditation, either in the light of one's practice or during dreams.

There was once an Indian teacher who engaged in debate with another. The latter felt certain that he could defeat the teacher. Sure enough, the former met with defeat but prayed earnestly that night to the stone image of Tara. She then instructed him and that image's arms even moved into a teaching mudra. This image is famous and may still be seen in the unusual mudra which it used to teach him the answers. The teacher was victorious the next day, using the methods he had been given to defeat his opponent.

Thus the instructions we receive and the gurus we get depend on our devotion. We should not worry about getting a guru but only about our own merits and meditation. We should ask ourselves whether we are fit for a real guru or not. If we do not gain a good teacher, then it is not his fault, for the grace of ancient gurus is

always here. For instance, Padmasambhava, who never died, promised before his departure from this world to come on the tenth of every lunar month wherever he was worshipped. Many times he has appeared in my dreams and given many holy instructions, together with his divine consort Yeshe Tsogyal to aid him on the occasion of a wang (initiation). So, if we continue long without a teacher, we should know that the answer lies within ourselves: we are not yet ready to be able to profit from his presence. What we have to do is clear: not passively to accept this situation, but to strive earnestly to make ourselves fit for practice under a teacher.

APPENDIX II

THE FOUR FOUNDATIONS OF VAJRAYANA MEDITATION

We have discussed meditation from the standpoints of philosophy, tradition, and practice, but here the practical aspect is the most important. Both the old and the new schools in Tibet agree on these invaluable preparations for Tantric practice. The subject is divided into five sections: the four foundations considered individually, and the interrelationships between them.

A. Taking Refuge

In the whole system of Buddhist meditation, to take refuge is the beginning of practice, following the two wisdoms of hearing (or reading) and thinking. The fault of most Eastern Buddhists is that they take the refuges first, before developing these two wisdoms.

The Buddha did not receive a disciple unless that person first knew something of his teachings. In fact, he personally instructed those who came to him before admitting them as disciples and always asked them to study and thoroughly understand what he taught. He did not favor blind faith; in the Dhammapada we find many instructions concerning this. The Buddha mentioned two sorts of people who take Dharma-instructions: one

who was inspired by the Exalted One and immediately believed in him, and one who did not take the refuges first, but rather gained knowledge of the teachings, as many Westerners do. The Enlightened One declared that he preferred the latter type. This is one extremely important characteristic of the Buddhist religion, distinguishing it from others. In Buddhism, one is encouraged to question, to gain knowledge, and to develop intelligence, a striking contrast with some other religions.

Westerners learn many Buddhist teachings from reading translations of the sacred texts. This is good. I was very much ashamed to hear Mme. Alexandra David-Neel preach for the Sutren Buddhist Association. On the surface, she praised the Chinese, but I think that really her talk contained the sharpest criticism. She said, "It is very fortunate that all Chinese believe Buddhism. Even all the little children and the village people who know nothing all praise the Buddha. In the West it is different. There, few people are Buddhists but many of them are scholars and philosophers who have studied his teachings."

The only faith that most Chinese have in the Buddha is to regard him as some spirit or god. They worship the Buddha just as they worship Guan Gong or any other deva. Most of them have no idea of the difference between respecting a god and taking refuge in the Buddha. In the West it is excellent that before becoming

Buddhist people acquire knowledge.

Among the three kinds of wisdom, taking refuge belongs to the wisdom of practice, the third one.

1. Preparations for Taking Refuge

a. Hinayana. One should first study Hinayana doctrine and realize the very terrible and dangerous conditions existing in the world, which are liable to affect one unless the triple refuge is taken. After one has read translations (or texts) of the Theravada scriptures (as, for instance, those issued by the Pali Text Society), one will know the conditions of human life. Whether one is rich or poor, weak or strong, one realizes that this Saha world is full of dangers. By our studying the Four Noble Truths and seeing their application in our life, many bitter, painful things come into one's span of knowledge which had not been discovered before. Also, one will formulate a philosophy of the universe and of life according to investigation of the first two Noble Truths. For this one needs to take refuge in the Three Gems.

Many persons in the East take the refuges but do not first know the dangers of this world. Indeed, it is my experience that they are usually seeking comforts rather than seeing dangers when they visit a temple. In the temple, especially if it is a rich one, they may have the best worldly comforts while enjoying the quasi-spiritual pleasure of seeing marks of attainment in others. In

Chinese temples there are different waiting rooms for visitors graded according to social rank—some are outside the main building and rather sparsely furnished, while others are secluded in the complex of courts and buildings and are most elegant. The tea with which the guests are provided also varies with their status.

Mr. Chen rose and did a bit of acting. Pretending to be a host monk, he called out rather harshly and abruptly, "Bring tea." "This," he explained, "is the order for poor persons and the attendant thereby knows that the lowest grade of tea is meant. For those of middle standing—" and Mr. Chen smiled politely,—"the order is, 'Tea, please,' and such people then receive a medium good tea." Beaming, he called out in refined tones, "'Please give the best tea.' That is for guests of the highest social position." Bhante noted, "They must know that they are getting the best." Said the yogi, "It is my good luck that I can always give you the best tea. I have just told you this as you should know what these people think about when they go to a monastery, even if it is to take the refuges."

Again, two kinds of comforts are spoken of in China: "pure comfort" and "red comfort." The pure sort is experienced from visiting some mountain peak and there throwing away all cares, to discourse philosophically with monks and nuns, and admire the beauty, solitude, and quietness of the surroundings.

"Red" comfort is gained from worldly pleasures, such as those of food or contact with the opposite sex. Whether people are bent on the first or the second, they never think of the shortness of life, or when they may die, or of disease, old age, and so forth. Although they do not think about these things, they are just like deer with many wounds from hunters' arrows.

Even those who come to a monastery with the idea of becoming monks may be treated very well, with plenty of food, good beds, and fine views from the windows. Chinese monasteries are commonly built on or near famous mountains and have much land with many farmers working to support them.

Under the present regime in China, read "had" instead of "have."

There was no need for visitors to bring food from one's family, as was the usual practice among Tibetans. All this, we see, is very comfortable and really shows a lack of the Hinayana spirit of renunciation. Of course, not all monks and monasteries are like this, but still this condition was certainly very common.

One should think of taking refuge as similar to the small chicks crowding under the wings of their mother when things around them threaten to harm them. Or else one may think of the Tibetan refugees when they escaped from their Communist-dominated homeland to India,

finding many consolations there, but at the same time remembering the great dangers they had avoided. Thus should one think about this world and the refuges.

If one does not think like this, the refuges are without meaning. Even some bhiksus have not attained a proper idea about refuge-taking. Instead of taking refuge in the Dharma, which is the true teacher, they seem to become monks only to get a wealthy patron, good food, a good reputation, and so forth. If their guru orders them to go and stay for a long while in a mountain hermitage, they do not like to obey him, but if a patron invites them to his house, immediately they go. Laymen also sometimes think that these refuges are a sure protection from worldly sorrows, and so take them to promote good business, to get more money, a son, or to make a good marriage. This is not sincerely taking refuge in the Triple Gem at all.

Above is what we may call the negative side of the refuges: one must see all the dangers of samsara before one can really desire to escape from it. Moreover, this ideal must be held very firmly in the mind.

b. Mahayana. From the sunyata sublimation in the Mahayana, one discovers a positive transformation of human life into the good conditions of Buddha-nature. If one has not yet realized this sublimation, but has finished the Hinayana preparations, the meditator should ask himself: "Now that I am rid of painful

affliction, what should I do?" At this stage, one should take the advice of some well-experienced teacher.

My guru, Tai Xu, wrote a book entitled: *A Buddhist Must Declare Himself*. The substance of this work lies in this declaration: "Now I have become a Buddhist, and I am quite different. For example, before I took the refuges, I smoked and drank alcohol—but not now. I declare that my life has now changed and I shall endeavor not to act like a common uninstructed person."

After all, the aim of Mahayana is not to seek release from pain, but rather to develop a good character as a bodhisattva and to save others with one's accomplishment, even with pain to oneself.

In China, it was customary to approach a guru and say to him, "I am just like an uncut stone and I request you to engrave and polish me."

As a simile for taking refuge, we may think of the magician who points at a stone, turning it into gold. Such a transformation can occur in the character of one who takes the three refuges.

c. Vajrayana. Traditionally, one does not learn any of the secret teachings unless one has first taken refuge in the exoteric sense. But in the West, some Tantric texts have been published quite openly and anyone who cares to may read them. From such reading, one may find good points to judge the Buddhist teachings and some

good methods in the position of consequence (see, for instance, the Oxford Tibetan Series).

Extending the simile we have already used, we may say, "The golden stone has now become a golden Buddha-image through the refuges of the Vajrayana."

If a person has the high goal of becoming a Buddha, then first he or she should get an early and perfect renunciation of all possessions and take refuge in the Four Gems (in esoteric Buddhism, refuge in the guru precedes the other three). One who thus takes refuge does not behave like a common person who offers a khata (ceremonial white scarf) to a rinpoche, repeats three times what he says, and then hurries away. Many foreign students spend money to come to me and, with the return ticket booked, ask me for the refuges. First of all, I am not a guru, and secondly, people with such an attitude are not ready to take the refuges.

I hope that our readers will have read much on our subject and made all the necessary meditation preparations very thoroughly. With their minds well-set on these ideas, they may then truly take the refuge. Taking refuge, after all, is not a social matter, as though one were joining some school with an ambition to make a name for oneself in some subject. Even in school it is necessary for a pupil to follow the syllabus for the prescribed number of years and to accept the disciplines and instructions of the teachers. In a spiritual matter,

then, it is not possible simply to come and go as one pleases. If one truly desires the refuges, it is not correct to think of departing again immediately after they have been given.

Mr. Chen gave another example:

If I go to a craftsman and wish to become his apprentice, he will not immediately teach me his art, but may hand me a broom or assign me some other menial work. When he sees that I do any work well and have no pride, being completely obedient to him, then he will impart his techniques to me slowly, over several years. Buddhism is not merely for worldly ends, but for the highest purpose: Full Enlightenment. How, then, can one think of going to see a teacher for a few hours and then going back? This attitude saddens me—as does the fact that so few gurus are really good. Where neither guru nor disciple are really good and their meeting even involves monetary transactions, whatever Buddhism there may be at such a time is quickly gone.

2. Stages of Taking Refuge

a. Outwardly

- i. Find a good guru and make offerings to him.
- ii. Stay with him and devotedly serve him every day.
- iii. Practice under the guidance of the guru.
- iv. If you get your guru's permission or if he sends you on some mission, then you may leave him, but not

otherwise.

The objects of the outward refuges are the Guru, Buddha, Dharma, and Sangha.

b. Inwardly. Offer all thoughts to the Four Gems and keep no selfish volitions. One's thoughts should be occupied by the instructions of the guru.

Object: taking refuge in the oral instructions of sila, samadhi, and prajna—all according to the guru's method of practice.

c. Secretly. By the guru's grace one is always in the refuge of sunyata and ananda (bliss).

Object: taking refuge in the yidam, channels, energy, and wisdom-essence, all under the guidance of a heruka-guru (a teacher with his dakini, or yogic consort).

d. Most Secretly. In Mahamudra, the Great Perfection, and Chan, the objective of taking refuge is to:

"Enter into Chan,
Renounce Chan,
Use Chan, and
(Attain) the ultimate Chan."

Although there are four kinds of refuges, the refuge formula is the same for all:

*Gurum saranam gacchami (in the Vajrayana only);
Buddham saranam gacchami;
Dharman saranam gacchami;
Sangham saranam gacchami (the three taught in all
the exoteric schools).*

This formula is repeated three times, adding before the second repetition: "Dvitiyampi" on all four; and before the third time: "Triyampi." It is sometimes explained that taking the refuges three times represents taking them with the mind, speech, and body, and therefore that one has taken them with all of one's being.

B. Prostrations

As we have already given an explanation of the benefits of the practice in answer to one of Venerable Khantipalo's questions, there is no need to repeat the matter here (see Appendix I, Part One, A, 5). We may consider prostration under the same headings as we have used above.

a. Outwardly. Even the exoteric tradition of Mahayana differs from the Southern Hinayana tradition and we do not consider here the latter's kneeling prostration. In Chinese Mahayana one must do this:

Mr. Chen rose and, adopting a slow, swinging majestic gait, approached us, saying, "When

Dharma preachings are organized in some big temple, famous monks, before they preach, must, of course, worship. Slowly they come to their preaching seat..." (And Mr. Chen exemplified the essence of a Chinese dignified manner). Then he placed his hands at his chest and stood as though meditating. After a minute or two his hands parted, the left one remaining at his chest while the right one was slowly lowered. At the same time the knees were bent, lowering the body. The right hand was then placed on the ground in front of the body to take its weight, the knees not yet on the ground. Then, simultaneously, the left hand was placed on the left side, the right hand moved to the corresponding position, and the knees were lowered. Next, the forehead was brought to the ground between the hands, and lastly the hands were inverted with palms upwards.

All this was done silently, gracefully, slowly, and respectfully. Mr. Chen explained:

The more famous the monk, the more slowly he was expected to perform his prostration, and when kneeling in the final position he might remain there for several minutes praying. The hands are placed palms upwards as though the Buddha's feet were standing on them. If one is concentrated and sincere in this prostration, one may even feel the warmth of the Buddha's feet on one's hands. There was a very devoted member of the Pure

Land School who died not so long ago in China. His meditation was so strong that one could see in the hollow on the ground made by the imprint of his head, the image of Amitabha, whom he fervently worshipped while in the attitude of prostration. I have seen these marks in his place of worship though they have faded over the years.

The essential thing with this type of prostration is the reverence and slowness with which it is performed, as this gives time for the arousing of faith and discursive meditation.

b. Inwardly. As a contrast with the former type, this should be done quickly. This type of prostration, the long or great one, is also described in the answer to a question (see Appendix I, Part One, A, 5). Here one is asking the object of reverence to save one quickly; hence, energy for this should be used by oneself.

Bhante said, "Suppose a man were condemned to death by a kind king and he came to ask him for a reprieve. Quickly, urgently, he would bow down at the king's feet." "You are quite right," said the yogi.

c. Secretly. Keep the inner energy concentrated in the secret wheel by falling down rather than by using the method referred to in the "Inwardly" section.

Mr. Chen demonstrated this full-length falling.

Only after one has practiced the second and third initiations has this significance. When the deep breathing in the bottle shape has been practiced, then one may make prostrations in this way. Before these other things have been accomplished, it may be positively harmful.

d. Most Secretly. Whether one uses the small or large prostration, whatever method is used, the yogi must continuously hold the realization that the worshipped and the worshipper are both in sunyata.

C. Offering the Mandala

1. The Purpose of Offering

a. Passively, it is to get rid of miserliness.

b. Actively, it is to accumulate the "spiritual stock" of supermundane merits and wisdom. Many practice merely to get more worldly comforts, such as money, etc., but this is not the true meaning of offering the mandala. One should only offer it to increase one's "spiritual stock." Some make the mistake that "spiritual stock" refers only to merits, but this is not the case, as we can easily see when we know the significance of the different articles offered in the mandala.

For merit: Rice, pearls, gems, and other precious things.

For wisdom: Flowers and ornaments for the heavenly women and female Buddhas (dakinis). These are common to the mandala of every school.

In the Nyingmapa: Offerings for or symbolizing the Dharmakaya are for wisdom, whereas those for the various rupakayas (such as Nirmanakaya and Sambhogakaya) are primarily for merits. (Of course, even the two rupakayas have wisdom, since they are Buddha-manifestations.)

c. Benefits. The mandala is not only to increase merit but to lengthen life as well. How does it do this? Some die through exhaustion of their merits, and the mandala, which increases them, is both useful and practical.

d. It is offered for the salvation of others and not at all for oneself. Though many people practice only selfishly—this is against the ideals of the Hinayana and Mahayana.

Here I have a poem called "Offering the Mandala":

*I do not want broad acres,
Nor official rank and right
The mandala I offer twice
By day, and twice by night.*

*My one wish that every being
Be a Dharma-instrument.*

*Alone, oh! do not let me gain
The Full Enlightenment.*

In this way I stress that mandala-offering is for others, not for ourselves; and it is certain that in this Kali Age it is difficult to find good Dharma instruments. The object of the offering is the trikaya, for things are offered to each Buddha-body, and the subject also keeps a will to become the trikaya. Thus this offering is important both for the Dharma instruments and for Enlightenment, though many hold mistaken ideas on this matter.

The Buddha preached on one occasion: "There may come a time when, in a great famine, only one grain of rice will be sold for one jewel—so expensive will food be. Yet if a man or woman has taken refuge, then he or she will not be out of food." Then what need is there to offer the mandala for selfish ends?

Now we come to practice.

2. Practice

Mr. Chen fetched a rug and spread this on the floor. He then brought his silver mandala on a shallow tray and two small baskets. He then sat down on the rug and gave a running commentary. He said, "I have my own experience with the mandala and so I shall show you my way of offering it. First take out the contents of the mandala."

Removing the topmost jewel, he began to take out the various objects covered by the rice of the top receptacle, saying, "The objects that one offers are not fixed, and anything may be given which is not an impurity or a poison."

Taking out a tiny black bottle, he said, "This is called 'Fairy Medicine,' but I like to offer it as its shape is the same as the nectar flask of the Long-Life Buddha (Amitayus)."

Mr. Chen then scooped the rice into one basket and the various objects he placed in a second container. Next, a head-necklace was taken off the outside of one ring. "This," the yogi explained, "is offered to the dakini and when I change these objects—every month or so—it is given to make some small girl happy. Then there is this small globe of the world which I also include, as the stanza says that the whole world is offered."

It is best to change all the rice with each offering, leaving only a few grains to show the continuity of the guru's grace. Afterwards, this rice should not be taken by the yogi making the offerings, but may be given to beggars or to animals. Even if one cannot change all the rice, it is necessary to use at least two-thirds of new grain.

There are three kinds of mandala, and the one we are arranging now is called "the Great Mandala."

3. The Great Mandala

a. The Base. The base of the mandala symbolizes the thirty-seven bodhipaksika dharmas.

Then, with a little rice in the palms of both hands, Mr. Chen picked up this base with his left hand and slid the inside of the right one around it, first clockwise three times and then three times counter-clockwise. "Thereby," he said, "the misdeeds of exterior actions and interior thoughts are counteracted. At the same time, one repeats once the mantra of 100 syllables of Vajrasattva. Then put the rice from the right hand on top of the base and say:

OM VAJRA BHUMI AH HUM

In this way an unshakeable foundation is made, and the earth becomes gold."

b. The First Circle. Put the first circle of the mandala on the base while uttering:

OM VAJRA RAKHA AH HUM

This is the Iron Wall of Sila Observance.

If one has any objects associated with heavenly beings then they may be put into this circle to be offered to the Buddha. Fill the mandala with rice, using the right hand, and put into this circle whatever precious worldly things one has, such as coins from different countries, sandalwood, gold, silver, medicine, or ornaments for the dakinis of heaven and mankind. If one has any very small toys, these may also be offered for Manjusri, the "boy" bodhisattva, to increase the Dharma Joy.

If the mandala is offered for the three bodies of the Buddha, then this lowest circle is for the Nirmanakaya.

c. The Second Circle. Precious things included in the second circle are specially offered to various dakinis. Flowers and ornaments may also be used here and these are a special offering when this circle is given to the Sambhogakaya.

d. The Third Circle. The third and smallest circle concerns wisdom, and therefore the Dharmakaya, so one should put within it any objects which are light or wisdom-symbols such as crystal or things in the form of a heart, but there are no certain rules about this. Cover them completely with rice and level the top.

e. The Summit. There are altogether thirty-seven offerings named in the incantation. Finally, at the summit, one places something in the form of a jewel to

represent the top of Sumeru Mountain.

f. Offering. Now the mandala is complete. One should raise it reverently with both hands, at least as high as the forehead, and make the offering. At the same time one visualizes with a concentrated mind:

"May these offerings be multiplied to fill this hermitage, this town, the whole visible world, the realm of sense-desires, the realm of the form gods and that of the formless gods, until it pervades all the Dharmadhatu! May these offerings increase in geometric proportion! May the Nirmanakaya Buddhas, the Sambhogakaya Buddhas, and the Dharmakaya accept what is here offered to them!"

The great mandala takes several minutes to offer once, so after the initial offering, the smaller one may be performed.

4. The Middle Mandala

On the base of the mandala make seven little heaps of rice, representing Sumeru, the four continents, the sun, and the moon. Add a little new rice at each offering.

5. The Small Mandala

This mandala is made with the hands (as a mudra) but is too complicated to describe. In each palm place a little

rice, representing the two stores of merit and of wisdom. The sun and the moon are represented by circles of the thumbs and little fingers, and the rest are like the four continents. The two ring fingers pointing upwards stand for the cosmic mountain, Sumeru. After offering the rice in this way, scatter some from the right hand, uttering the following gatha:

*Earth, the foundation, has been purified
With incense, Sumeru, the continents four,
The sun and the moon, I offer up to thee,
Together with the Pure Land's radiant store.
May all sentient beings, that suffer pain,
Everlasting Supreme Enlightenment attain!*

This should be repeated during every kind of mandala which is offered, and not only with this mudra-mandala.

6. The Objects Offered

The offerings may be considered under the usual four headings:

a. Outwardly. Food, palace, house, tonics, medicines, and all the precious things one has—these are offered for worldly benefits.

b. Inwardly. Brandy, whisky, and other fine spirits, the five nectars, and the five meats—such offerings are made only in the Vajrayana and may be divided again

into two:

- i. Outwardly: offerings for the lower three yogas—no meat should be given.
- ii. Inwardly: offerings for the highest yoga—meats and spirits are both used.

c. Secretly. The offering is accompanied by all the dakinis of the five Buddha-families, the three holy places of the dakini, and the twenty-four mandalas dedicated to them, and those of the Akanistha Pure Land itself, to make both female and male Buddhas happy. Even worldly women who nevertheless have some dakini nature—in fact all beautiful women of character and wisdom—should all be visualized as dancing, singing, and in the sixteen kinds of action mentioned in the Vajrayana.

d. Most Secretly. This offering is of all the good things gained through the samadhis—such as wisdom-light, equanimity, joy, or Chan.

D. The One-Hundred-Syllable Incantation of Confession

1. The Four Kinds of Misdeeds to Confess

a. Outwardly. Breaking of the Hinayana silas, either the five of the layman or the 250 of the bhiksus (according to the Sarvastivada tradition), most of which are

prohibitive in character since they forbid certain acts.

b. Inwardly. Actions committed against the bodhisattva samvara silas, and as these are so positively formulated, one's faults lie in failing to do good, and thus not saving others.

c. Secretly. This is found only in Vajrayana, and concerns the precepts applying to the third initiation.

d. Most Secretly. Offences against the Four Conditions of the Dharma-nature.

2. The Four Kinds of Power in Confession

a. Outwardly. This is kept by the "Power of Fear" and is similar to the power of common persons who think, "If I do a certain thing again, then this or that punishment will result." One should maintain such a fear. It is still useful, as it will eventually enable the meditator to destroy the evil he fears.

A powerful spirit once wanted to subdue Padmasambhava and so appeared as a layman in front of the great yogi. He asked the sage, "What do you fear?" Padmasambhava replied, "I fear sins (in Tibetan: *sdig-pa*)." That spirit then reappeared in the form of a *sdig-pa* (a scorpion with nine heads and one tail). Seeing this, Padmasambhava stretched out his left hand and lifted up the monster, which may still be seen in images of the great guru.

Why did Padmasambhava fear misdeeds? A sage does not fear the consequences of an act but the wrong act itself. One should emulate the sages in this respect and then misdeeds cannot be committed.

The Buddha said: "The four parajikas are like a needle without any eye (i.e., imperfect), like a dead man who cannot come to life again, like a broken stone which can never be made whole, or like a cut palm tree which can never come to life."

Therefore, do not think that there is an easy way to confess, so that one may later commit the same deed again.

"Suppose," said Mr. Chen, "that a village beauty got a disease of the skin which badly infected her face. Even if she were able to cure the disease, many spots would still remain to spoil her beauty."

Prevention, therefore, is much better than cure in this matter of misdeeds.

b. Inwardly. Always keep whatever silas one has undertaken, repeat them frequently, and bear them always in mind. Thus one will be protected by them. This is called the "Power of Prevention."

Once a "mouth Chan" monk said, "Oh, it is so much trouble to repeat all these precepts (pratimoksa). Why

should we do this?" At this, it is reported that Wei Tuo (a protector god) threw him out of the temple.

Another monk felt very lazy and sleepy, and thought in a depressing way, "Today no meditation, only repeating (the pratimoksa)." When the meeting was held, he alone left to sleep. He was struck hard by Wei Tuo, too.

I myself repeat the sutra of precepts once a month, even though I am not a bhiksu, and with a good mind wish that all the merits may be dedicated to all the viharas of Buddhist monks for their benefits.

c. Secretly. Actually, the nectar from Vajrasattva, which is the power of vajra-love action, is called a "Power of Dependence."

d. Most Secretly. Abiding in the sunyata-realization is called the "Power of Destruction."

The above four powers are similar in name to those given in Tibetan books, but here I have matched them with the four categories.

3. The Ritual of Confession

a. Outwardly. Always use the ritual of Avalokitesvara (the Chinese form is Guan Yin).

Once there was a certain queen of Liang Dynasty who was on her deathbed. A male servant who was fanning

her felt tired and dropped the fan, letting it fall on her face. She became very angry and died in this state, cursing her servant's carelessness. Because of this, her next birth was as a snake. However, during her life as the queen, she and her husband the King had done much good for Buddhism, so although she was in the form of a snake, the former queen remembered her royal life. By the power she possessed, she was able to appear before the king in a dream, telling him what had happened and asking him to gain the services of some good monk to release her from the evil birth into which she had fallen. The National Teacher of that time then made this ritual of confession, and employed it, securing the queen's rebirth in heaven. This particular ritual has been very influential since that time. It is in any case good to confess to Guan Yin, as she is so merciful.

b. Inwardly. This is the Ritual of Water composed by a master of the Chan School. It is quite different from the first ritual. Here the names of all the misdeeds are gathered together and the whole composition must be repeated before the Buddhas. It is not often used because of its great length.

Separately, one may use the rites of the thirty-five Buddhas themselves as was the practice of the Venerable Tsong Khapa. He only repeated their names and did not concentrate on their special qualities. In meditation he saw them all, but headless, and was much distressed by this. However, he soon found the cure to

this lamentable occurrence, by adding the epithet "All-knowing." He then perceived them as complete.

c. Secretly. Visualize Vajrasattva in the act of embracing his consort, whether one is personally practicing the third initiation or not. One obtains through this meditation the nectar which comes from the contact of vajra and lotus, and this washes away all the sins of mind and body.

d. Most Secretly. This is according to the meditation of Mahamudra. A friend of mine came to me and I advised him: "You have so many sins; you should confess them." Then he said, "I meditate on Mahamudra, so it is easy for me to make confession." I said, "Of course, if you are able to meditate on Mahamudra very properly then you will be able to do this." However, I thought, "He has not attained the realization of Mahamudra, and without it, how can he confess in this way?" This is the mistake of taking the position of cause to be the position of consequence.

The latter two belong to the Vajrayana; the third one is very important among the four foundational practices.

4. How to Determine Whether the Sin Is Fully Confessed

a. Outwardly. A meditator may have some dream in which he sees himself washing in crystal-clear water.

Another dream indicating purity would be vomiting of black matter and dark blood. Such dreams indicate that misdeeds are expiated.

b. Inwardly. According to my "Treasure of Meditative Light," I discovered a curious fact, though it has been so far unproven by my guru. Notice the hairs on the big toe while one is bathing (in a shower). If they remain erect while water is poured over the body, then one's misdeed is expiated. If, on the other hand, they are flattened against the skin, this shows that further confession is needed.

In the histories of monks in China, it is related that there was a monk who, before becoming a bhiksu, had committed many unskillful deeds. He made the ritual of confession many times but because of the weight of his past misdeeds, could not believe that he was free from them. In a dream he came to Maitreya's Heaven and that bodhisattva told him: "You have already confessed your sins." As the monk was still doubtful, Maitreya told him to use the divination sticks to prove his purity.

"However," added Mr. Chen smiling, "this way is not very sure, if the sinner does not perform it carefully."

c. Secretly. This is done by experiencing a dream of meditative state in which a sin of confession appears in the shape of a dakini. She will be seen as young and

beautiful if expiation is complete but as a repulsive old leper-woman if the sins have to be further confessed.

d. Most Secretly. The holy light of one's meditations will be clear blue or white if the evil deeds are confessed, but dull in color if not.

5. Practice of Confession

One must be instructed in the visualization of Vajrasattva by a teacher. He will tell one that the deity should be visualized on the head of the meditator. After reciting one's faults earnestly and with tears, one asks the deity, "I have confessed my evil deeds. May I be successful in my meditations and from you gain purity." Then one's own faults and the misdeeds of others are visualized as gathered in the body, and all the body seems black and slimy with this mass of sins. From his heart, with the Hundred-Syllable Mantra, some nectar is seen, which passes out of his vajra to shower down the median channel of the meditator. All the blackness and dirt ooze from the body and pass away from it, seemingly in the form of urine, perspiration, and wind, leaving it clear and fresh.

The mantra of Vajrasattva should, like every other incantation, be imparted by a guru, though we give its meaning here for meditative purposes:

1. OM VAJRASATTVA SAMAYA—Calling his name

and samaya.

2. MANUPALAYA—Please let me not forget my pure nature.

3. VAJRASATTVA TVENOPATISTA—Please bestow upon me Buddhahood.

4. DRITHO ME BHAVA—Please make my sunyata-nature firm.

5. SUTOSYA ME BHAVA—Please may I not depart from my original joy.

6. SUPOSYA ME BHAVA—Please may I not depart from my sunyata-nature.

7. ANURAKTO ME BHAVA—Please may I not be without the nature of pleasure.

8. SARVA SIDDHI ME PRAYACCHA—Please bestow upon me full achievement.

9. SARVA KARMA SUCA ME—Please give me the freedom of every good karma.

10. CITTAM SREYAN KURU HUM—Please give me great boldness of mind.

11. HA HA HA HA HO—Please lead me to obtain the five wisdoms and their functions.

12. BHAGAVAN SARVA TATHAGATA VAJRAMA ME MUNCA—May all Tathagatas and Vajrasattvas not leave me.

13. VAJRA BHAVA—May I not be apart from your Vajra-nature.

14. MAHA SAMAYASATTVA—Let me abide in the great samaya of Vajrasattva.

15. AH HUM PHAT—Please subdue my sorrows.

Only one line is actually used for confession; that is, the

one beginning with "May all Tathagatas...." If one is not purified by confession one cannot unite into their vajric nature and will then be in great danger. Hence this line is very important.

E. The Interrelation of All Four Foundations

1. Refuge

a. If one takes refuge, then one gains merits from the Buddha and this is similar to the mandala practice.

b. If one takes refuge, then one takes the Triple Gem as the object of confession.

c. If one takes refuge with reverence, then this rids one of pride, as does prostration.

2. Mandala

a. One offers the mandala to, and takes refuge in, the Triple Gem.

b. One offers the mandala with all things included in it: one's mind, body—everything. Thus pride is abandoned as with prostration.

c. One offers the mandala so that all things may be transmuted into Enlightenment, a similar function to that of confession.

3. Prostration

- a. The object of worship is the same object as that of taking refuge.
- b. One worships with all the sinners of the six realms, thus gathering merit as with the mandala.
- c. When one makes prostration, pride is then eliminated, as in confession.

4. Confession

- a. Before one confesses, one has, of course, the object: the refuges.
- b. When one confesses, one must make prostration, thus in both ways cutting down pride.
- c. When one confesses specific misdeeds the appropriate offering should be made:
 - i. Confessing a misdeed of ignorance—offer a lamp (light dispels darkness).
 - ii. Confessing a misdeed of greed—offer water (an abundant substance).
 - iii. Confessing a misdeed of lust—offer flowers (beautiful things).

iv. Confessing a misdeed of pride—offer devotion (to break that pride).

v. Confessing a misdeed of doubt—offer ointment (which cleanses outside and cures inside).

vi. Confessing sins of any kind—offer incense (the fragrance of good silas is smelled everywhere).

All these practices are set down in many rituals and I have only offered here some of the theory, together with a little practical instruction. To conclude, we may say something about the practice of taking refuge.

In the Kagyupa tradition, the object in which one takes refuge is visualized as a large tree with five branches. On the middle one is His Holiness Karmapa himself and other gurus, while on the right branch are the bodhisattvas of the Mahayana, and on the left, the arhats of the Hinayana. The gurus are shown on a higher part of the middle branch; yidam, middle part. On the whole of the front one are shown the Buddha and all Buddhas of the three periods of time. The branch of the back supports the sutras—the sacred words of the Buddhas. This is the objective side of taking refuge.

The meditator stands before this host, visualizing himself or herself surrounded by all sentient beings. Demons and evil ghosts are visualized in front of him, one's mother on the left and one's father on the right.

Behind one are different classes of beings in concentric circles. In the nearest one are all the hell-beings, beyond them the hungry ghosts, then the animals, then all mankind. Further out are the asuras and most remote are the devas. When one takes the refuges, all these beings are visualized as doing likewise. When the meditator performs the prostration, repeating the hundred-syllable mantra, all beings in these six realms make their salutations. When confession is made, all beings also confess their misdoings.

Taking refuge and the formula for bodhicitta should be repeated together, according to my view. It is very important that the bodhicitta stages not be neglected just because they are only four lines long and have no special mantra. This is often the case and they are only run through quickly and then forgotten. Their real import should be developed by the use of these four foundations, so essential for successful practice of Tantric Buddhism. Where there is no bodhicitta developed, the four foundations are not established firmly, and there is no real Vajrayana. If the four foundations are well practiced, the whole system of Vajrayana may be practiced without any obstacles.

Regarding the number of times these four foundations should be practiced, the old school said ten thousand is enough, while the new school emphasizes tenfold of the old, as the sins of the practitioners are greater and their merits are fewer. Thus, I agree with the new sect's

policy. Nevertheless, it all depends upon the inspiration and realization gleaned from the practices, not the number of times they are performed.

APPENDIX III

THE YOGA OF DAILY LIFE

The subject matter of this appendix is to be found in all three yanas, but in the Vajrayana it is called "Inductive Yoga" and in Chan, "Daily Life Chan." We may conveniently call both by our common title which has become quite well-known now.

Daily Life Chan is yoga in the position of consequence, but Inductive Yoga is found in all three "C"'s. Even in Hinayana and Mahayana, the practitioner should integrate all the affairs of everyday life into his yoga practice. Among persons with no religion, the main thing in life is money and how, with that money, to acquire great wealth. The religious man is different. For him, time is most important and all his time is spent in religious work, except when resting between his meditations; and even rest-periods should be utilized to complement the meditation. In this subject we should first know the principle and after that the practice.

A. Principle

This first part is a guide from which one may know how to take all the various affairs of daily life and bring them into a yogic discipline.

1. From his wisdom of hearing and thinking, the yogi should establish the Buddhist philosophy of life and of the universe, and no other thoughts should be allowed to mix with this one, centered on Buddhist principles.

Most Buddhists have not read many Buddhist books or established the Buddhist philosophy of life and of the universe, but still they may try to practice some "meditation." Such people cannot even talk about daily life yoga, let alone practice it, because they lack the essential basis for it.

2. A Buddhist should declare to all society: "Now I am a Buddhist and my character is under the guidance of the Buddha. My life is therefore changed and I shall no longer do evil things, but strive only to do good according to the Buddhist sila." Such a declaration may encourage him really to make an effort "not to do evil and to learn to do good (Dhammapada 183)." This is an important point for laymen.

Giving an example of what must not be done, Mr. Chen said:

There are some in the West who still cling to ideas of an absolute Creator God while trying to practice Buddhist meditations—such a half-and-half belief can only do harm and will not prove really beneficial.

As for bhiksus, they are already wearing the Buddhist monk's robes, so what they do is naturally according to Buddha's principles.

3. Try to develop bodhicitta. If there is no basis for this already established in one's regular meditations, how

can one take up daily life yoga?

4. A meditator should know very exactly what his or her position in the three yanās of Buddhism is. What is he or she able to practice, the Hinayana, Mahayana, or Vajrayana? One must examine oneself carefully and without any self-deception decide exactly which yana's meditations are suitable, and one will then know one's meditation position.

5. According to one's meditation position, one should develop a central thought:

a. If one is in a position to practice Hinayana, then one should establish a central thought of Hinayana, that is, one centering on impermanence, renunciation, the precepts, and the non-self of persons. These four are most important for establishing this central thought—and with it nothing conflicting or worldly should be mixed. One's daily life then centers upon and is guided by this.

b. If one is very skilled in the Hinayana, one should progress into Mahayana. Then one should make the sublimation in Mahayana meditation into his central thought. Such a person must:

i. Try to meditate on the sunyata of Dharmakaya and thereby recognize that there is no difference between oneself and others, love and hate, right and wrong, or good and evil. All these are in the sunyata of

Dharma-nature and knowing this constitutes one's first step.

ii. From this one will see the suchness (tathata) of Dharmakaya sunyata and will establish in the mind that "I" and "others" are in harmony, because all are in the same entity of the Dharmakaya.

iii. From this same entity of Dharmakaya, a meditator will establish his or her true relation to other beings. By this causation of sunyata one perceives that all are in the same body—the Dharmakaya—and thus all creatures are one's parents, whirling on and bound to the wheel of samsara. From this realization arises the great compassion of the same entity.

iv. From this great compassion issue out the bodhicittas of will and of conduct, enabling one to do many good deeds such as those emphasized in the six paramitas, and doing all without becoming tired.

These constitute the main principles of Mahayana upon which an advanced yogi must center.

c. When one's practice of Mahayana is quite perfect, then one should take the path of Vajrayana. One would at this time know that from the Great Pride of Buddhahood come many good deeds to help others and that to accomplish them there are methods in the position of consequence. The Great Pride and the

functions of a Buddha are one's central thought here.

These are the three main principles of practice, and our discussion of daily life yoga must be harmonized with and guided by them. Without a thorough realization of these principles, talk about daily life yoga is foolishness.

B. Practice

Under this section we can only show a few examples selected from each of the three yantras. A meditator who follows the whole system of this book will find that conditions change, even from day to day, so that he will only be able to practice the different principles progressively. Therefore, we cannot lay down any "wooden" rule for these examples and we should emphasize that in their practice constant reassessment and flexibility are required.

First, then, we introduce a mixture of the principles of the three yantras in the three positions and after that give examples of daily life yoga in Chan.

1. Waking Up

When preparing to get up, the first step is to awaken the mind. This is the main thing necessary for without it one will never rise. If one practices the Vajrayana, many dakinis with damarus (small hand-drums) may be heard calling out to one with loud voices. If one is a

Mahayana meditator many heavenly women playing music may awaken the mind. One who practices the Hinayana will probably not see forms but may hear a heavenly voice—even that of the Buddha himself.

Anyway, whatever the yogi's stage, a sound will awaken him, calling: "bhiksu, yogi—so many sentient beings await salvation; so many good deeds are to be done; so many Buddhas are waiting to see your Full Enlightenment—Thus with so much remaining to be done, get up early!"

A bodhisattva should get up to do the many good actions necessary in the Saha world, while arhat, bhiksus must hear the voice of the Buddha calling out to them: "Wake up to the Mahayana way!" At this time of the day, a meditator may get some short, powerful, or even amazing instructions.

2. Opening the Eyes

The eyes must be opened after the mind is thoroughly awake. During awakening, lie on the back; do not open the eyes while lying on one side. When the mind is awake, think to oneself, "The Buddhas, dakinis, and gods are so merciful to me; if I were not called by them I might die in my sleep."

In Hinayana think, "All things are impermanent and I am very fortunate to be able to get up again. Should I

not take advantage of my waking and get up early?"

Then prepare to open the eyes. First take a long and deep breath and then several short ones like a dog sniffing. In this way the air seemingly penetrates the entire skull and freshens the mind. Under the still-closed eyelids, revolve the eyes three times to the right and then three times to the left (this rids one of eye-troubles). Then vigorously rub first the inside corners of the eyes and then the outside ones, after which open them widely and look up at the sky or ceiling. If one is old and has eye trouble, one should first say, "Praise to the sun-god; praise to the moon-god; Namō Suvarna-prabhasa." This will cure eye diseases but if one is not afflicted by these troubles then the prayer is not necessary.

3. Sitting Up

If the yogi practices the Vajrayana or Great Perfection then he should sit in the lion posture (simhasana) and visualize the median channel. From the heart emerge five red "A"s which fly upwards out of the Buddha-hole in a straight line and stop five feet above the head. Meditate upon this with the thought that this arouses the Great Perfection view, until it becomes very vivid. Then four white "A"s appear under the red ones. These symbolize the smoothly flowing current of the Great Perfection meditation, as though the mind were smooth as water. Three green "A"s then take their position, showing that in the Great Perfection one may do every

meditation freely and without any obstacle, just as the wind goes where it pleases. Two yellow "A"s make the Great Perfection very firm like the earth. One blue "A" shows that the accomplished yogi's mind has the nature of sunyata, like the sky. These five different colors are kept in one straight line of five feet. Then again, visualize that the red "A"s contract into the white ones, the white ones into the green ones, the green ones into the yellow ones, and the yellow ones into the blue one. Then withdraw the blue "A" into the heart.

If one only practices the common Vajrayana and not the Great Perfection, then establish one's sitting position and with folded hands repeat the vowels and then the consonants (of the Sanskrit alphabet):

Vowels: A, A:, I, I:, U, U:, RI, RI:, LI, LI:, E, EI, O, OU, ANG, A.

Consonants: KA, KHA, GA, GHA, NGA, CHA, CHHA, JA, JHA, NYA, TA, THA, DA, DHA, NA, PA, PHA, BA, BHA, MA, YA, RA, LA, VA, SHA, KSHA, SA, HA, KSHYA.

After this, repeat the yidam's incantation, and think that every Buddha's wisdom has bestowed on you the capacity to practice meditation without any ignorance.

4. Dressing

Whatever yidam the meditator has taken, one should think of all one's clothes as belonging to that yidam.

With a mind of good will say, "May all sentient beings take the perfection of patience as their clothing and the perfection of diligence as their armor." By so doing one will never suffer hunger or thirst and will escape the effects of past miserliness, always receiving the warm benevolence of the Buddhas.

5. Putting On One's Shoes

In Vajrayana, there is the mantra: OM KAPILA KON SVAHA, which is recited at this time, while blowing on the soles of the shoes. Any small animal which is killed by being stepped upon will thus be saved from repeated birth in the unhappy realms.

A Mahayanist may exclaim, "May I not kill any living being under my feet today," and think regretfully, "I have not yet gained realization as great as the venerable Atisha's, for he always walked two inches above the ground." Also, one may think, "May all sentient beings hear the name of the Buddha and themselves become as the "Greatest Among Bipedes" (the Buddha)! May they and I walk on the great Bodhi path!"

If one practices the Hinayana, it is right to think: "May I tread the Noble Eightfold Path and be able to realize the Four Noble Truths!"

6. Washing

While washing the hands and face, a Vajrayanist will repeat the Mantra of Wang: OM SARVATATHAGATA ABHIKINKATA SAMAYASIHA HUM SVAHA, and think of his own and all others' sins washed away, fervently praying that he may never break the precepts. Also may all sentient beings get the nectar from the Buddha which will irrigate the bodhicitta until one gets Full Enlightenment.

7. Brushing the Teeth

Think of the water as the nectar of the Buddha and the brush as washing away the karma of the four kinds of evil speech. Think, "Today may I not use any of them! May I not quarrel with anybody! May all quarrels be finished by this yoga, and today may I only speak words of truth and friendliness!"

8. Shaving

When one shaves, think, "May I cut off the roots of the sorrows, and may all sentient beings have the chance to become bhiksus!"

9. In the Bathroom

While urinating, repeat the mantra: OM O MUDSA AHA LIBE SVAHA; and think, "May this urine be transformed into fragrant drink to offer to the deity Ucchusma!" He rules over the many hungry ghosts

congregating in lavatories, cesspools, and other dirty places, ever seeking food, which at the moment of eating they find is only water and dung. With the above mantra one offers this to them transformed into really nutritious food. A meditator who does this will be without disease or obstacle.

Mr. Chen then related that when the Buddha had lain down before his Mahaparinirvana, a mantra came out of his heart and, leaving the left side of his body, vanished towards the latrines. So compassionate was he for the salvation of even these wretched ghosts.

When moving the bowels, the mantra: OM O BIDSAAHA LIBE SVAHA should be used to convert it into fragrant food. When the waste has left the body, one should think, "Just as I have practiced the hundred-syllable mantra to purify the body and mind, so may this body be purified by ejecting the stool and the waste transformed to feed these ghosts!"

10. Walking

When doing this, keep one's guru in mind and visualize him as seated either on the head or on the shoulder. Walk upright, straight, and without delusion. Think, "May all sentient beings walk on the way of the bodhisattva and accomplishing the ten stages freely and quickly, and may they achieve the goal of

Buddhahood!"

11. Ascending and Descending

Whether it is stairs, steps, a ladder, or a mountain, with a mind full of good will think while ascending, "May all sentient beings, whatever stage of the bodhisattva path they are on, never fall down!" While descending, think, "May all the Buddhas and bodhisattvas never forget sentient beings! May they descend from their transcendental spheres and heavens to save them!"

12. Sweeping

Think of all the dirt in the world: "May it be swept away, and no one gather the dirt of the poisons!"

13. Drinking Tea

Say before drinking: "OM AH HUM," and take a drop of it on the fingers, offer it to the Buddhas, and then flick it off. By the mantra, the remainder which one drinks has become nectar.

14. Eating Rice

One should offer some of it first. Then meditate: "Today I hold this rice-bowl but even tomorrow I may not be able to do so." In this way, develop the idea of impermanence. Also renounce delicious tastes and

textures of the food, regarding it as medicine to keep the body fit for meditation practice. If one thinks of it in the ordinary worldly way, then it is like poison. Think of the grace of the patron who has so generously given this food for one's maintenance.

There is a hymn in Chinese which is always repeated before taking food:

*Though from a patron I accept
One grain of rice, there's cast
A dharma-burden on my back
That weights like mountain vast.*

*Oh, if I do not practice well
And thus sambodhi gain,
May I become my patron's hen
And suffer grievous pain.*

This is the Hinayana idea. The Mahayana follower reflects, "Whatever food I take is only for accomplishing the first three paramitas and for the realization of sunyata. If I had practiced very diligently then I would be able to get food from meditation, and there would be no need for me to worry about worldly foods; because of this, I am ashamed to take food from my patrons. As I take their food, I will also take on myself the fruits of their misdeeds, at the same time increasing their good deeds by accepting their food offerings."

If a patron has offered meat, then a practicing Vajrayanist will pronounce the meat-mantra or the usual OM AH HUM, which will have the effect of liberating that dead animal from evil births and converting the meat into nectar. Thus, one has a good chance to help that animal and one should declare: "When I am a Fully Enlightened Buddha, by this karmic connection may that animal become one of my disciples!"

Then one reflects on one's indebtedness both to the patron and to the animal—how then would it be possible not to practice meditation diligently?

When he was given an egg, a Chan monk spoke the following verse:

*Though you have neither bone nor hair
Within are Heaven and Earth, the pair,
I'll bring you safe unto the Pure Land,
And free you from cook's killing hand.*

This is not an excuse for a vegetarian to take eggs, for that Chan monk was very spiritually accomplished. Once he took some chicken and then vomited out a live hen, minus one leg which had been stolen by his servant. If you can do the same with either eggs or chicken, then you may eat them both—without such accomplishments, it is better to keep strictly to a vegetable diet.

From taking food carefully and thoughtfully, two qualities may be strengthened: the mental attitudes of gratitude and regret. Here I have my own experience: when I was living in a cave, I was taking only a little rice and no vegetables as they were not available. From fifty miles away, a lady to whom I was distantly related brought me some beef. Then I noticed that greed had arisen in me. "What is the use," I thought, "of being a hermit and finding that on the first temptation to take tasty food, strong desires for it are stirred up?" So I threw that offering, disgusted, on the table. The lady asked me why I behaved like that and I told her. She nevertheless cooked the food for me and then went away. Even in a cave, a hermit may still get some offering, so he should first develop full renunciation, so that this sort of thing would not happen to him. If, after two years of hermit life, one suddenly has a craving for meat, then one knows that renunciation is not very strong. Always keep renunciation, even when one is offered something good. If one takes it, then it should be offered to the Buddha, thinking, "O Blessed One, you are my teacher. My religion is the way you have shown, and your teaching is the way of renunciation. Therefore, please accept this proffered gift!"

In the Buddhist fire-sacrifice, the good and precious things which have been offered by patrons are all consigned to the flames and not a scrap of anything is kept for oneself. Even the merit of performing the sacrifice is transferred to the patron. This I do often.

In daily life one has many contacts with others, as when one receives food offerings. Have the habit of offering everything and do not think of oneself as a hermit, and therefore quite independent of others. After one has offered the gift to the Buddha, then he gives it back again, so that when one takes it one has in addition gratitude to the Enlightened One and of course, dedicates the merits of having made this body fit for Dharma-work over to the patron.

When cloth or other useful things are given, one should proceed in the same way. With any gift presented by any person, remember to pronounce OM AH HUM, thus making the merits available to others:

OM—transforms the offerings into endless abundance;
AH—purifies them;
HUM—transforms them into nectar.

Whatever food is offered, do not take it all; share it also with birds, dogs, and any other creatures. First offer it to the Buddha and then renounce a part of it for the animals.

After taking food, the bowl has to be washed. Here one should know that there was a certain Dharma-protector who vowed to the Buddha to protect his disciples if only they would give to him the water from washing-up. To dedicate the waste water to this protector, there is the mantra: OM WUCHITSA PALINDA KAKA KAH

KAHI. I do this every day with the thought: "Please take this." I offer it with both hands and pour it on the ground. If a dog comes, some spirit may be with it, so do not drive the animal away. In fact, one should let any creature take it.

There are more reasons for offering food or drink before taking it oneself, as the following story shows. A monk in Tibet was once passing through a mountainous area. An evil spirit of that place transformed itself into the shape of a female wine-seller, but what was sold as wine was really poison. The monk, after toiling over such a rough road, was very thirsty. Seeing the wine, he wanted to drink some. He took a glass of it, raised it to his lips, and then, just in time, remembered to offer it first. He pronounced OM AH HUM, and then saw the true poisonous nature of the wine. If he had not remembered to make the offering, he would have died.

Some persons also give with a concealed intention—they desire you or want to get something from you. For this purpose they may present a yogi with charmed food over which a spell has been spoken. If one greedily takes it all oneself, then one is cursed and falls into their power. On the other hand, if one offers the food and only takes part of it, then only a partial effect is possible.

In general, OM AH HUM is the complete safeguard and no harm can come after it has been pronounced.

15. Giving Alms

If a beggar asks for alms, then one should give to him to the best of one's ability. It is not proper to consider first whether or not he is a Buddhist or whether you are rich or poor. Do not think about what a beggar's religion is, just give to him. While giving alms to a non-Buddhist, but through my almsgiving, some day he may become a Buddhist. Some beggars not only ask for money, but carry with them the image of their god and know his mantra. Therefore, one should think: "He is willing to take my offering so he should also take my refuges." At the same time be careful of some beggars who have obtained certain powers with their mantras, and while giving to them, protect yourself by taking the refuges. Thus, we see that refuge-taking at the time of almsgiving to beggars has two advantages, one for the beggar and one for the practitioner.

One should not be small-minded about giving alms, but contribute to all impartially.

16. Travelling

Suppose one is travelling and encounters obstacles; for example, when one is walking and sees potentially dangerous objects on the path, such as broken glass, banana peels, or stones, then one should remove them and with good will think: "May the Buddha remove all

obstacles along the eight-fold noble paths!"

If you see some paper with words on it, take it and put it in a higher place with this idea: "May these words be used in Buddhism to manifest the truth!" For this reason, such pieces of paper should not be stepped on. When one sees paper of the same color as one's yidam, then think: "Oh, this is my yidam's color, and certainly should not be trampled underfoot."

If one is in a car or bus, visualize the vehicle as rolling forward on Dharma-wheels, and causing no harm or injury to anyone. From my own practice, I have a story: I was a professor of two colleges, one in the North and one in the South of the city. When I took the bus to go from one to the other, I would sit down and visualize as I have described, while inwardly repeating OM MANI PADME HUM, the wheels of the vehicle becoming the revolutions of the mantra. As I did this, I concentrated my mind on mercy, thinking that not even a small ant should suffer under the wheels.

One day, travelling in this way, I met a professor of biology and started to converse with him. I forgot to repeat the mantra, but soon after, I distinctly heard a heavenly voice, "Why do you not repeat the mantra?" Hurriedly recollecting myself, I had barely repeated it twice when I heard the screeching of brakes and the cursing of the driver. An old person had stepped into the road and nearly been run over. As it was, the victim

suffered little harm, but could easily have been killed.

To repeat a mantra and to visualize in this way is a small thing to do but indeed has great results in saving others. It is possible to use the mantra of any yidam for this purpose.

17. In a City

When one passes through the streets of a city, many beautiful things are to be seen, such as gorgeous objects or luscious foods. If a greedy thought arises in the mind, think: "These things are too good for me and should be offered to the Buddha." Maintain at this time the mind of renunciation.

If one can meditate in the Mahayana way, one may see all these material objects as shadows. This may be done very nicely in the case of clothing shops, where the live owner and his plastic dummies may sometimes be seen side by side. Depending on the force of one's meditative power, one may see both the live person and the models quite clearly as shadows.

18. Meeting Old People

When one meets with an old or dying person, think as the Buddha did: "These are all signs offered to me by the gods, as reminders that one day I will also die." If a meditator practicing the Vajrayana comes to a dead or

dying person, phowa should be practiced to help them gain a good rebirth.

19. Meeting the Sick

Going to the hospital to help the poor and sick is, of course, better than going to the houses of rich and healthy patrons. When a Hinayana yogi sees these patients, he should recite the sutra of protection (paritrana). A Mahayanist will meditate on sunyata to help with a cure, while a Vajrayana follower may use a mantra.

If one has money, one should always keep some effective and simple medicines for the treatment of those who need them, regardless of whether or not they are Buddhists. However, be careful of medicines for internal illnesses, for unless one is a doctor, patients may become worse instead of better as a result of one's treatment. It is good to have some medical knowledge so that the treatment may be given freely.

20. Seeing Good Done

When you meet someone doing any virtuous action—giving alms, worshipping at a shrine, asking for an explanation of Buddha dharma—always approve and, indeed, praise them. (In Theravada countries, the thrice repeated "sadhu," meaning "it is good," is usually used to express approval of meritorious actions.) If we are

skilled in seeing good even in small and ordinary affairs not connected with religion, then we may easily gain many merits.

21. Using Words

In ordinary life, it is usual to have contact with many other people. With others, we should always use good words and never those that are deceitful or might lead to quarrels.

22. Doing Good

If one gets a chance to do some good, then use that opportunity to the greatest extent. Whereas Buddhists are inclined to weigh up the ensuing merits from good deeds, the followers of Confucius keep a check on the good deeds themselves and say at the end of the day: "I have done these good things today." Both are good ways.

23. Stopping Killing

If one meets a person about to kill an animal, one must try with all one's power to stop him from doing so and thus save that creature's life, also prolonging one's own life.

24. Beauties of Nature

Always maintain a mind grateful for the beauties or blessings of nature. On a cold day, when a ray of sunshine cheers, give thanks for this. When the day is hot, and a cooling breeze comes, give thanks. Sometimes one may feel drawn to meditation on such occasions; at this time recognize that one's inclination is bestowed by the Buddhas and sincerely thank them.

25. Quarrels

When one comes upon a quarrel or fight, whether with words or blows, one should try one's best to settle it peacefully.

26. Meeting the Opposite Sex

When meeting a beautiful woman or handsome man, if you practice the Hinayana disciplines, keep the impurity meditations well in mind.

The Mahayanist may think, "If the person is younger than oneself, then he or she is one's own son or daughter. When of equal age, he or she is thought of as one's own brother or sister, while those older than oneself are considered to be either father or mother and should, therefore, be respected."

A Vajrayanist in the presence of a beautiful girl recalls that she is a dakini.

27. Passing a Slaughterhouse

Passing a slaughterhouse, do not merely be disgusted, but develop the mind of great compassion for all the dead, dying and terrified animals in that place.

28. Passing a Graveyard

If one passes a graveyard or cremation ground, several things may be done. First, develop the thought of impermanence, which one must learn to accept—and from which one has to learn not to flinch. Then, for one's own protection, a mantra may be used. Finally, for the benefit of beings departed but still lingering in ghost form, practice phowa for them.

When I first came to Calcutta, and was waiting to obtain a pass, I stayed near the Chinese cemetery and saw many neglected graves there. Because there was no Chinese monk living in the city, many had died without having a religious ritual performed for them. So for three weeks I lived among the graves and, spending my own money, performed the pujas and practiced chod (offering all of oneself to the hungry ghosts, etc. See "Tibetan Yoga and Secret Doctrines.")

29. Seeing Birds

Seeing birds fly through the air is a reminder for us and we should ask ourselves: "How can we make our sunyata meditations as perfect as those of Milarepa,

who could fly in the sky?"

30. Seeing Affection in Animals

When we see any animals showing affection towards each other, then we may ask ourselves, "How can we make the world full of love?" Realize that the answer to this question lies in making Buddhism spread everywhere in the world (which means, of course, first making it spread within ourselves; that is, realizing the truth of it ourselves).

31. Seeing Bees

Seeing bees flying, we are reminded: "How can we gain the essence of Buddhism, which is as sweet as honey?"

32. Seeing Pigs

Upon seeing a fat pig, think compassionately of them, raised only for their flesh. Then reflect again that their dead bodies have at least some food-value, but what of our own? Are they not useless?

In my cave in the wilds of China, near its entrance there was a small temple where, since there was no monk, an old widow stayed and fed some pigs. These were kept in a sty just next to where the image of the Buddha was placed. Everyone who passed by that way was asked by the old woman, "Are my pigs fatter now?"

Consequently, I wrote a poem:

*The pigs stay for a few days only
While the old woman asks: "How are they? Fat?"
Should we not reflect on what our mind is fixed
upon?
Should our progress to Enlightenment be delayed?*

People only ask about flesh and are not concerned with their realization of nirvana.

33. Going to Bed

Going to bed and taking off one's shoes, question oneself: "Shall I put them on again tomorrow?" Mentally resolve that one's sleep may be short and undisturbed by bad dreams and resolve, too, upon getting up early on the next day.

34. Going to Sleep

When going to sleep, practice the sleeping meditations; thinking that the entire universe is transformed into the hermitage, the hermitage into light, light into the body, the body into the bija-mantra, and lastly, this into the Dharmakaya.

35. Dreaming

If one practices the Pure Land meditations, take advantage of dreams and try to go there. When one wakes up a little, concentrate the mind and endeavor to discover the Dharmakaya light again. Pray for this and the Pure Land should also then appear.

Males should be careful of periods in the night when one is in a half-awake state and one's organ becomes erect, lustful thoughts thus invading the mind, leading quickly to seminal discharge. As soon as one becomes aware of either of these events, visualize the organ as a vajra, the head of which turns inside itself and rises up within the body. In this process, the semen about to be discharged meets the "fire" and is melted or dispensed. In this way one retains the semen and stops the lustful thoughts.

36. Sleeping

If one is middle-aged or old it is usually neither advisable nor necessary to sleep for a long time. If the yogi cannot sleep properly and only turns over and over, he should alert himself: "I cannot sleep, so why do I not get up and practice meditation?" At midnight and in the early morning, all is very quiet and it is a fine time to practice.

Young people need enough sleep or they will only experience a sleepy mind during the day, but they should not on this account prolong their sleeping hours unduly.

C. Realization

1. Mindfulness

With so many miscellaneous events in life, it is easy to forget their identity with the principles of daily life meditation. It is essential, therefore, to maintain mindfulness to integrate one's endeavors with whatever main meditations one practices.

2. Progress

It shows very good progress when the daily life meditations are always mindfully integrated with whatever one is doing.

3. Habit

The yogi must guard against the disease of over-familiarity. In this mental attitude, the noble aspirations and the mantras just flow on without any attention being paid to them, without their having any real relationship with one's actions. Without mindfulness, the mind flies off to other things, while the mantra, etc., may go on being repeated like a cracked record on a record player. For real daily life practice, mindfulness is essential while maintaining a high degree of samatha, or it will not be effective. I have written an essay on this illness and have suggested there many

ways to cure it.

Why should one take all these things so lightly? All our sections of daily life should be performed with this yoga, both carefully and seriously. If one contracts only a minor case of this disease of over-familiarity, there is danger of grave consequences and the yogi may easily commit great mistakes.

D. Daily Life in Chan

All the daily life incidents recorded in Chan sayings are in the position of consequence; unless it is "mouth Chan," it is always in this position. Here I give some examples:

Zhao Zhou was sweeping when another monk came to him. The latter said, "Has your mind still some defilement?"

Zhao Zhou replied, "Yes, why not?"

The other said, "Why has it?"

"Then," said Zhao Zhou, "by just saying this the dust of defilement increases by one speck."

Can anyone in the West understand this? Can they sweep in this way? Following this, we have a story on taking tea:

Once the monk Song Shan invited Upasaka Pang Yun to drink tea with him. Pang Yun lifted his tea up by the saucer, saying, "Bhante, everyone may share it, why can

nobody speak the truth?" Song Shan said, "Simply because everyone may share it, so no body can speak it." The upasaka questioned, "Why can you speak like this?"

Song Shan said, "It cannot be without speaking," and not waiting for the other man, drank his tea by himself.

Pang said, "You drink by yourself, why do you not bless us?"

Song Shan: "No need again."

Another monk, Dan Xia, heard of this story and exclaimed, "A person other than Song Shan might have been bothered by the upasaka."

When the upasaka heard this, he is reported to have said: "Why did he not recognize it before I lifted up the cup?"

Everyone in the West who takes tea can act in this way, but do they? They may be able to speak like this, but is it based on experience or is it just playing with words? Now we present a story on walking.

Three monks, Nan Quan, Ma Gu, and Gui Zong met and wished to go together to worship the National Teacher, Nan Yang. They set out on their journey, walking, of course. In the dust of the road in front of them, Nan Quan drew a circle and said, "If you can speak out about this, then we can go on together." Then the monk Gui Zong sat down in the circle while Ma Gu just worshipped him in the manner of a woman, and as though Bodhidharma himself were there. Nan Quan said, "If thus, we need not go."

Gui Zong then exclaimed, "What a work of the mind like this!"

Nan Quan said, "We go back." And so they did not go.

You all go here and there—do you go in this way?

Another story: Pang Yun once fell down on the ground, and seeing this, his daughter came and purposely fell down beside him. Said Pang, "Why have you also fallen?"

His daughter said, "I have just come to save you." Pang just stood up and smiled.

Mr. Chen added, "But if I were Pang Yun, I would say, 'You are falling into the ordinary condition.'"

Generally we have emphasized that daily life yoga is subsidiary and is always considered after the main practice, in order to integrate the miscellaneous activities of life into the main meditation. In the second section of "Daily Life Yoga," we have seen some examples in all the three positions, but we must always keep in mind that true Chan is in the highest position, that of consequence, as are the examples given here. When one actually obtains realization of Chan, this will be found a great Dharma-benefit, but for the practice of Chan in daily life at least the first three of the four stages into which I have divided Chan must have been reached.

I have read some Soto Zen patriarch's instructions, and know from what he says that he himself could not practice in daily life. How can such instructions lead the West? This sort of doctrine is not a real one. First, one should always realize oneself, then everything may be accomplished.

Of our stages in Chan (entering into, leaving, utilizing and finished), it is in this third stage when daily life Chan is practiced. Without the first two, how can this daily life Chan practice be done? One should not deceive oneself or others in this matter.

E. Conclusion

There is no time when there is no opportunity to practice and no place where one is without a guru. In fact, there is no space where the grace of the Buddha is not present. The universe is just like a great classroom; all phenomena are our books, and all human beings are our gurus. All sounds are incantation, all spaces are shrines, and all times are for us to do good. If we govern our lives very nicely, then there are many chances to practice daily life yoga.

It is said by Confucius, "Where three people are working, from one of them I can learn something." (According to ancient interpretation this last word "working" should be "walking," but I think our sense is better.)

I am sure, however, that instead of learning from only one in three it is possible to learn from everyone. From equals one gets help; those superior are one's gurus; while people worse than ourselves show us their mistakes, thus warning us which way we should not go.

We should always take good examples from the conduct and meditations of the famous ancients, but not compare ourselves with persons of the present age, as they are full of pride. Therefore, frequently read the biographies of the real sages of Buddhism and let their daily life practice inspire you.

Do not think, "Many persons do evil much of the time, so why should I not do likewise? Why not accept the common standard, as rogues often appear to go unpunished and may even thrive (for the time being)." Falling into this error, one really becomes, in the Buddhist sense, a low-caste person.

Always keep the mind in samadhi where it cannot be moved by the eight worldly winds—gain, loss, pride, ridicule, sorrow, joy, praise, and blame.

Always keep bodhicitta, particularly the wisdom-heart of will and of conduct. Based upon this principle, one may do every good deed, as John Wesley (1703-91) said:

*Do all the good you can,
By all the means you can,
In all the ways you can,
In all the places you can,
At all the times you can,
To all the people you can,
As long as ever you can.*

"Thus your daily life will not pass in vain," the yogi added.

Again, I must stress: daily life yoga is subsidiary and is only practiced to the extent that the aim of one's main meditation is furthered. If one has not accomplished the main practice, what will daily life yoga mean?

APPENDIX IV

HOW TO TRANSFORM A HUMAN BODY INTO A BUDDHA-BODY

PART ONE

The terms "human body" and "Buddha-body" occur frequently in Buddhist texts dealing with various stages of mental development and different methods of bodily sublimation. The Theravada teaches disciples to purify the human body, in which there are thirty-six impurities. The Mahayanists and the Vajrayanists stress the sublimation of voidness and the function of wisdom-energy. All three have their merits and correspond in a certain order with definite aspects of truth.

In order to transform the human body into a Buddha-body, the former must be purified. For this reason, most disciples who rebuke the doctrine of the Theravada have difficulty attaining satisfactory results in the Mahayana or Vajrayana practices.

The philosophy behind the sublimation of voidness in the tathata and the function of wisdom-energy in the position of Buddhahood requires voluminous writing which cannot be presented in detail here.

The Tang Dynasty Tantra and the Japanese Tantra have a system of concentrated cultivation called "The Five Forms of the Accomplishment of the Buddha-Body." Many disciples often neglect the philosophy governing this system, which will be touched upon briefly in this appendix.

Mantras, mudras and some simple visualizations have been well arranged in the ritual. If one lacks the practical and philosophical connections and meditates haphazardly on those fragments it will be like grabbing a handful of antique Chinese coins without stringing them, that is, the transformation from human body to Buddha-body will not be accomplished. I will present here, according to my own experience, the philosophy governing this system of the "five forms" and the connections will link the five forms into one.

First of all, one should thoroughly recognize the "original mind," as the first form is named. It means to the disciples that besides truth, there exists neither mind (which the Idealist school asserts), nor matter (which the Indian and modern materialists suggest). The truth is that the Dharmakaya is formless, timeless, and eternal. Before this yoga is practiced, the truth of the stable tathata samadhi or the meditation of the mantra-seed (AH) must be mastered and accomplished as a concrete realization.

A penetrating recognition of the four-dimensional yet dimensionless truth is not a common visualization seen through the physical eyes. Ordinary vision is accompanied by a self-centered desire for attainment deriving from the sixth consciousness, along with the egoism of the seventh consciousness of avidya. Truth may be seen only through the Dharma-eye of vidya. The

general vision of the Dharmakaya is like an edgeless sphere full of pure, holy, serene, and victorious significance. It has a luminous light in which neither the idea of self nor the idea of the existence of one's own physical body exists. Nevertheless, it embraces everyone, good or bad, in heaven or in hell, during all periods of time. Thus everyone always shares it, though they are not all aware of it. This is the "head" of the connection between the first and the second forms.

The ritual stresses the presence of a Buddha who sees the disciple absorbed in a stable samadhi of the original mind, unaware of the Buddha, who loudly calls him to awaken. However, a disciple who is not thoroughly absorbed in samadhi will be unable to detect the merciful calling. Nevertheless, as it is a method leading one towards attainment of consequence, and hence one should practice it with diligence. One who has developed bodhicitta in this or in past lives may recollect the original mind in samadhi. One will also visualize bodhicitta—the second form—as a full moon about eight inches in diameter. This completes the connection between the first and the second forms.

Bodhicitta consists of two great elements. One is the wisdom derived from the truth of Dharmakaya (contained in the first form). The other is the great compassion which one should develop during the time of the second form in meditation.

When insightful realization of original mind form appears, one comes to know that it is present equally in everyone. However, one may think, "Why have I seen it in such a quiet, happy meditation, while others are suffering from severe pains in endless samsara?" As soon as such a question arises, one may meditate thus:

The meditator directs the holy light radiating from the wisdom moon toward the heavens. With tears, one generates bodhicitta, and meditates on the five signs of decay of heavenly beings: uncontrolled discharges, withering flower-crowns, unpleasant odor, perspiration, and uneasiness. One concentrates the holy light then upon the asuras: their sorrows of anger, pride, and quarrelsomeness. Then the meditator throws the holy light upon human beings, troubled by the five sorrows, eight pains, eighty-eight diseases; then upon the animals, bothered by nets, traps, poison, guns, arrows, knives. Further, one directs the holy light on the hungry ghosts, with their small throats, big bellies, and food of blood and pus. Finally, one throws the holy light into the hells, where there are hills of knives and forests of horse-faced demon-messengers. Thus the meditator weeps and earnestly prays for the unfortunate fellow beings with the hope of saving them.

After the six worldly realms have been meditated upon and prayed for, the moon's light should be offered to the four enlightened realms: those of the arhats, pratyeka-buddhas, bodhisattvas, and Buddhas. Prayers

for saving the sentient beings should be made devotedly. When the light is withdrawn, the meditator should feel blessed by the wisdom, compassion, and supernatural powers of all four kinds of enlightened beings. Thus, development of the bodhicitta has been completely formed.

Only gods, asuras, and higher spirits, who can read others' minds, can know of the benevolent bodhicitta of the meditator. Other sentient beings are clouded by the five obstacles, the five impurities, the five poisons, the four demons, etc.; they cannot accept the holy moon's light, which is subtle, imponderable, and intangible. In fact, a meditator practicing such a form is not capable of saving them.

This is the "head" of the connection between the second and the third forms.

To subdue all demons, to increase a meditator's power to control the elements, and to purify desires, there is a Tantric instrument consisting of the five wisdoms of the Buddhas in its upper part, the five holy elements in its lower part, and the essence of the five bodhicittas in its middle part. All together they form a vajra which is at once material and spiritual. It is comparable to the diamond in hardness, essence, indestructibility, power, strength, and rigidity. The meditator should recognize such a vajra-mind to be the third form. Here the mind should perceive the essence of truth, not in the manner

of the sixth consciousness (as the Idealist school asserts).

Traditionally, this process was never imparted by the ancients. However, when one corner of a subject is shown, the other three corners may be inferred. In the samadhi of the second form, the Buddha might call to the meditator: "Without the attainment of vajra-mind, you are incapable of saving sentient beings."

This is the end of the connection between the second and the third forms.

After the samapatti in which the vajra-form has been clearly visualized in the heart in its original size, that of one's own fist with the thumb pointing upward, one should practice enlarging it to the size of one's body, hermitage, the sky, and the Dharmadhatu. This sequence has been established through the writer's experience with the following reasons:

1. The Chinese term "Xin" (as we saw earlier) has many meanings: physically, it denotes the heart; psychologically, the mind or will; geometrically, the center; spiritually, the soul or consciousness; philosophically, essence or truth. Its meaning depends on context and should be carefully discriminated. To integrate one's thought with the whole truth, one should take the word as a whole with all its implications. However, for other occasions, it should devote its

appropriate meaning in each specific instance.

The meaning of "Xin" in connection with the size of the vajra implies "harmonization," and thus embraces all meanings.

The reasons why that vajra is visualized in the physical heart are: to give an origin to all its enlarged sizes, to impart its wisdom to the heart's life-energy, to transform the eighth consciousness into the knowledge of Buddhahood, to present an embodiment of good will, and to strengthen the bodhicitta of the second form.

2. Of the five forms in this yoga, the first three have in their names the word "Xin" (translated as "mind") and the last two have the word "body" in their names. The body is second in importance to the mind, but the main subject of this yoga is the body. Hence the enlargement of the vajra should be the size of one's own body. The five elements in the organs and the five wisdoms in the mind, symbolized together by the vajra, transform the organs and sublimate the human body.

3. It is said that all sentient beings of the six realms are under the sky. Thus the visualization of the vajra should fill all space between heaven and earth, so that all sentient beings of the six realms are blessed by this vajra.

4. Visualizing the vajra the size of the Dharmadhatu

relates the four enlightened realms, causing arhats and pratyeka-buddhas to feel their samadhis are insufficient to attain samyak-sambodhi, and the bodhisattvas and Buddhas to bless the meditator as their true inheritor.

Furthermore, all these four different sizes of vajras are in a permutable connection with one another. When heart vajra is extended to body vajra, mentality and materiality are identified. When the vajra is extended to the hermitage, subjectivity and objectivity are identified. When it is extended to Dharmadhatu vajra, the garbhadhatu and the vajradhatu are identified.

Taking any one of the vajras, all the others encircle it and they are interwoven.

Bodhicitta, the unconditional compassion of the Dharmakaya; the unlimited merits of all gods, gurus, yidams, dakinis, and protectors in the hermitage; the thirty-two forms of the incarnations of the Buddha-body—all function with the heart vajra.

When one considers the body vajra, the other three are integrated with it. The more one emphasizes the negation of one's human body, the better is the Buddha-body and the interrelations of all the vajras. Thus, the bodies of all the beings mentioned above are permuted and identified, and there is neither any Buddhahood to be achieved nor any sentient being to be saved.

When the hermitage-vajra is visualized as the head, the other three may be taken as the limbs. The fourth size (Dharmadhatu), the bodhicitta, and the sambhogakaya (from the human body size) all co-exist and function simultaneously.

Finally, if the ultimate size of the Dharmadhatu is the main source, the other three being subordinate to it, the net of Indra is visualized, forming a vast macrocosm of the Buddha-world. The functions are: one as many, many as one; unity and separation; functions beyond all three yet in them all; extensive and intensive; beneath yet manifested; abstract and concrete; present yet within past and future. One minute includes all three periods of time. Thus the powers of the Buddha working for salvation are uninhibited by time or space. The highest theories of exoteric philosophy and the highest Tantric practices (six-element yoga) here are achieved, and all four sizes of vajra-mind—the third form—function together, interpenetrating and, finally, harmonized.

No matter how powerful the vajra may be and how excellently a meditator may practice, it does not function as a voice for preaching. That is why the vajra is always accompanied by the vajra-bell. The meditator may ask, "Who will hold this powerful couple of vajra and bell?" The practice of personification of the Buddha-body should be performed next. Then, the Buddha again calls the attention of the meditator. This is

the "head" of the connection between the third and the fourth forms.

The fourth form—vajra-body—should accumulate all the merits of the three kayas of Buddhahood, but the three secrets of body, speech, and mind cannot be symbolized; they must be formed. Hence, personification is needed, and that is the end of the connection between the third and the fourth forms.

When the vajra's extension has been drawn back to the size of the meditator's human body, that embodies it into a personified vajra-body. The upper part of the vajra becomes the hair-tuft, and the lower part of the vajra becomes the upper part of the male organ. The trunk of the vajra becomes the median channel, the main source of all parts of the Buddha-body: the brain, nervous system, and all the organs. All these systems and organs appear outwardly like those of a human body, but inwardly they are full of the compassion and wisdom of Buddhahood, so they are quite different from those of an ordinary human body, which contains evil karmas.

Some of the rituals call for personification of Vairocana, others Samantabhadra. In the opinion of the author, the former is better for practice of the basic samadhi; the latter for the practice of saving others, for the position of a bodhisattva is closer to the sentient beings than that of a Buddha. The yoga dealt with in this appendix

stresses the Buddha transformation, which should be like Vairocana. When the Buddha-body has been achieved and if the meditator wants to be a savior, Samantabhadra will do.

The term "body" has many meanings: the Entity of the Dharmakaya; the yidam itself (Sambhogakaya); or the body of the practitioner (Nirmanakaya), whose heart is bodhicitta. The entity-body pursues the truth of voidness; while the yidam-body offers characteristics of great pleasure and supernatural power: all gurus, yidams, dakinis, and protectors are under his control. Thus the practice of the fourth form accumulates all the merits of the previous four forms. (Of course, the word "body" should never be mistaken in this yoga for the fleshly one.)

Because the personification of the vajra-body channels arise from the wisdom vajra, the thirty-six impurities are not in it. Because the vajra resides in the mandala (hermitage), there are no objects of attachment to lure it; because it manifests the Dharmakaya, there is no view of the physical body as real or any ego-infatuation; as it teaches gods and men, there is no demon that could harm it.

Furthermore, when such a personification is achieved by anyone who is in an entity of tathata, he is always in the Dharmakaya, and has the characteristics of a guru, yidam, and so forth. He is in a joyful and perfect

sambhogakaya, worshipped by every god, surrounded by sentient beings, and appears in the merciful Nirmanakaya.

According to the complete development of the five forms, we may say that from the first form (original mind, the basis of Enlightenment) results the position of Buddhahood; from the second form (bodhicitta, the great compassion) results the fountain of salvation; from the third form (vajra-mind, the fountain of salvation), (See Part Two of this appendix), the karma of a Buddha is carried out; from the fourth form (vajra-body, the embodiment of a Buddha-body) arises the perfect evolution of a Buddha-body; from the fifth form (the perfection of a Buddha-body which possesses all the merits of a Buddha), one vividly achieves the transformation of the Buddha-body, which will be described later.

Because the vajra has induced everything into its body when it personifies and identifies objectivity and subjectivity, the macrocosm is in the body—the microcosm. The spinal column is Sumeru, the four limbs are the four continents, the two eyes are the sun and the moon, the bladder is the ocean, and so on. In the upper part of the body are sentient beings of the higher realms; in the lower part are those of the lower realms. Outwardly, around the body, are all deities of every religion, standing as protectors. Inwardly, twenty-four mandalas of Mahadeva Heruka arise from the

twenty-four channels stemming from the left and right major channels. Secretly, there are five Buddhas' palaces in the five wheels; most secretly, there is the permanent and quiet holy light realm of the Dharmakaya, arising from the median channel. Hence very powerful gods and Buddhas are in the body.

Mencius said, "Where there is the meritorious quality within, it manifests itself without." The embodiment of a real Buddha in a person constitutes all the inward qualities of a Buddha, as well as all the signs of a Buddha. Hence every merit of one's savior-nature manifests itself as vividly as the nose on one's face. The position of consequence of Buddhahood is achieved when one has attained the thorough realization of Buddha-personification both within and without. One then is undoubtedly a real Buddha with all the inward qualities and outward signs. The last four forms achieve the great conditions of a Buddha-body, and only the details of its adornment are left. This is the last connection, as all adornments are perfectly visualized, and is thus called "Buddha-body Perfection." Then there is nothing left; this is the end of the connection between the fourth and fifth forms.

A savior-Buddha is called "the King of the Revolving Wheel of Dharma." All great merits and virtues accumulated appear as the thirty-two remarkable physical characteristics. These are the adornments of the Buddha-body. They are:

1. Level soles, indicating an attitude of equality toward anyone, anywhere.
2. Thousand-spoke-wheel sign on the soles, indicating the countless means of performing good karmas.
3. Long, slender fingers, indicating a good character of non-killing and non-stealing.
4. Pliant hands and feet, indicating service of washing and massaging his parents and other beings.
5. Finely webbed toes and fingers, indicating excellent guidance to Buddhahood.
6. Full-sized heels, indicating concentration on the right Dharma.
7. Arched insteps, indicating kindness toward servants.
8. Thighs like those of a stag, indicating thorough knowledge of all subjects.
9. Hands reaching below the knees, indicating generous almsgiving.
10. Well-retracted male organ, indicating chastity.
11. Height equal to the arm-span, indicating faithful duty to others, more than to oneself.
12. Dark-colored hair-roots, indicating the power of dhyana and lack of old age and decay.
13. Graceful and curly bodily hair, indicating honesty.
14. A golden-hued body, indicating noble virtue.
15. A ten-foot halo, indicating the holy light of samadhi.
16. Soft, smooth skin, indicating great compassion.
17. Seven places (the two soles, two palms, two shoulders and crown) well-rounded, indicating unprejudiced good karma.
18. Well-filled armpits, indicating amiability.

19. A lion-shaped body, indicating fearlessness in saving others and in subduing demons.
20. Erect body, indicating straightforwardness.
21. Full shoulders, indicating dutifulness.
22. Forty teeth, indicating faithful speech and truthfulness.
23. White, even, and close teeth, indicating truthful, credible, and immutable teachings.
24. Pure white canine teeth, indicating practice of the four infinite powers of interpretation.
25. Lion jaws, indicating the ability to subdue non-Buddhists.
26. Saliva that improves the taste of all foods, indicating accomplishment of dhyana.
27. A long and broad tongue, indicating the excellence of praising all Buddhas.
28. A deep and resonant voice, indicating realization of the truth of voidness.
29. Deep blue eyes, indicating right view in tathata.
30. Eyelashes like those of a royal bull, indicating forbearance and perseverance in keeping right view.
31. A white curl fifteen feet long between the eyebrows, emitting holy light, indicating the source of the pure and bright Dharma.
32. A protuberance on the crown of his head, the top of which cannot be seen by any god, indicating the highest position of consequence of Buddhahood.

Along with these thirty-two characteristics, there are eighty symbols on the Buddha-body, indicating in detail

his virtues. Besides these two sets, there are some important marks of the Sambhogakaya, such as the crown with the images of five Buddhas, symbolizing the five wisdoms, and the holy light of silence surrounding him infinitely. There are also realization-signs of his Dharmakaya, such as the vajra and the vajra-bell held in the hands, the sign of Vajradhara, the guru of the five Buddhas. Thus the complete Buddha's virtues are manifested on the Buddha-body and this yoga is the highest transformation of the human body into the Buddha-body, resulting successfully. Whenever the meditator is in the samadhi of this yoga, he is in fact a Buddha; if any human nature appears, it is immediately changed until the static samadhi and the dynamic daily yoga are identified.

To summarize the five forms of this yoga with similes, the first form (original mind) is like the seed under the soil; the second form (bodhicitta) signifies the root; the third form (vajra-mind) is like the trunk of the Bodhi tree; the fourth form (vajra-body) is like the leaves and flowers; and the fifth the fruits of Full Enlightenment.

Nevertheless, this yoga is in the yogatantra. There is yet the anuttaratantra, with many lofty methods of transformation of the Buddha body. Since the yoga tantra only involves the practice of the six-element yoga, it is not a practice of wisdom-energy. The elaborate practice of visualization is not included in the yoga tantra. Readers who are interested are advised to learn

them from Tibetan Lamas. For a complete, systematic study of the transformation of a Buddha body, I have written a brief essay based on the doctrine of anuttarayoga from Tibetan sources.

PART TWO

Anuttarayoga gives more important details for the transformation into a Buddha-body through unique technical psycho-physical practices, enabling the practitioner to achieve success in trikaya in one lifetime. I shall systematically deal with these techniques here, avoiding trifling matters and too many Sanskrit terms which are unfamiliar or puzzling to Western readers.

In general, the anuttarayoga contains the six secret methods of Naropa, which were introduced to Western readers many years ago. In particular, each yidam has his own anuttarayoga and different stages thereof, such as the five or six stages of the Guhyasamaja Tantra, the four stages of the Mahamaya Tantra, or the six stages of the Kalacakra Tantra. They are similar in most respects. All are under the classification of four initiations or six secret methods. In the Hevajra Tantra, which has been translated into English and published by Oxford University, all the practices are classified under the four initiations. (See my booklet No. 78, "A Safe Guide for the Practitioner of Hevajra Tantra." It describes the exact practical sequence, which in the text was purposely mixed up in order to keep it secret.)

Nowadays, people have deep interest in discussing truth, but little faith in practice. Hence I will introduce these subjects frankly, accurately, and clearly.

An adumbration should be inserted here before setting forth the statement of anuttarayoga to complete the whole system of the Tantric doctrines concerning the Buddha-body.

A. Kriya Yoga

When one is practicing the Kriya Yoga, one frequently associates with male and female Buddhas, bodhisattvas, and gods who are bodhisattvas. Just as a child always copies the actions of his parents, the practitioner imitates the manner and appearances of Buddhas. The meditator should not consider himself or herself as a sinner lacking the entity of Buddhahood. To greatly deepen one's irreversibility from Buddhahood, one is taught to practice these eighteen methods daily:

1. To purify sin, enabling the meditator to be close to Buddhas.
2. To ask the Buddha of Buddha-department to purify misdeeds of body.
3. To ask the Lotus-Buddha to purify scandals caused by speech.
4. To ask the Vajra-Buddha to purify wickedness conceived in the mind
5. To wear the Vajra-armor to protect the pure body.

6. To build the diamond net around the location of one's hermitage.
 7. To build a diamond wall around one's room.
 8. To visualize the mandala of the Buddha as being within one's hermitage.
 9. To visualize Mahasattva Akasagarbha adorning this mandala.
 10. To visualize a carriage to welcome Buddhas.
 11. To guide the carriage correctly into the mandala.
 12. To welcome the Buddhas when they enter the mandala.
 13. To cover the mandala with "gnostic fire."
 14. To spread the vajra-net over the mandala.
 15. To cover the interior of the mandala with "gnostic fire."
 16. To offer holy water to the Buddha for bathing.
 17. To offer a lotus for sitting.
 18. To offer every kind of good thing.
- In short, every action done by the practitioner is like that of a Buddha and not of a human.

B. Caryā Yoga

When one is practicing the Caryā Yoga, not only is the body interwoven with the Buddha-body, but also the mind, which is the master of the body. In this practice there are four holy conditions: First, the meditator should visualize himself or herself as a Buddha-body in the position of cause; second, in front of the meditator, in the sky, a Buddha in the position of consequence is

visualized; third, in the meditator's heart a moon is visualized, representing the Buddha's gnostic mind; fourth, the moon should be seen in the Buddha's body in front of the practitioner. Hence through the movement of the moon from the meditator's heart to that of the Buddha, one's wisdom is identified with that of the Buddha. The movement of the mantra is the life-energy, chief among the five energies upon which the foundation of forming the Buddha-body is based.

C. Yogic Yoga

When "Yogic Yoga" is practiced both the five forms of the Buddha-body and the five elements of the pagoda are identified. The philosophy of the six-element yoga, which contains the right mental view (the ninth holy consciousness) is stressed, along with the five material elements. The Buddha-body and its palace have been well founded. Starting from this stage, there is no differentiation between mentality and materiality, spirit and flesh, mind and body, or metaphysics and material science. All practices beyond this stage are free of duality. This is real yoga, in which all opposites are united and harmonized. This point should be clearly kept in the mind of the practitioner of this yoga and those following it.

Now we turn to the main practices of the anuttarayoga.

D. Evolutional Yoga

The name "evolutional yoga" itself is another title for the first stage of the transformation of the Buddha-body. Here by "body" is meant the psycho-physical, anthropomorphic body inseparable from the mind of sunyata-samadhi. For example, shame is mental, but the blood-flow which reddens the face and the standing-up of the hair are both physical. Although visualization is a mental practice, the vision of the form appears to be seen vividly in a physical manner.

This practice is divided into three conditions: clarity, firmness, and the Holy Pride of Buddhahood. In this evolutional yoga, the mantras, yantras, and mudras contained in the final stages of visualization of the Buddha-body are not stressed, and instead realization of the three conditions is considered more important.

1. Clarity

All the hair on the entire body, including the eyebrows, eyelashes, and so on, should be clearly visualized in the nature of sunyata. Outwardly, the hair becomes like a reflection in the mirror, but inside it is seen as quite empty, like a bubble. All parts of the body should be visualized in the same manner.

2. Firmness

After clarity is accomplished, the clear appearance must

be made to endure throughout one's lifetime without a single second of disappearing. This is firmness, the second condition. The firmness should be maintained in all parts of the mandala, and in all activities (not only in meditation). It may be compared to a wooden image engraved with a knife: the deeper it is engraved, the more prominent are the lines.

3. The Holy Pride of Buddhahood

When one has a human body, formed by past evil karma, one considers oneself to be just a common person. In Christianity, as a Catholic priest told me, even Jesus had human nature, but in Tantric Buddhism, human nature is forbidden to appear. It is for this reason that one keeps the Buddha's Pride instead of human nature. Human nature is a seed in the field of the eighth consciousness, supported and nourished by one's own egotism. However, if sunyata meditations are practiced diligently and the Buddha-body visualizations gradually increased, the Holy Pride of Buddhahood will eventually be accomplished. One should think of oneself as initiated and dignified by the wisdom of the yidam. All actions of one's body, speech, and mind are actions like those of the Buddha who is one's yidam. One should offer peace where there is war; food where there is hunger; drink where there is thirst. When meeting anger, pacify it; grant requests; answer inquiries; cure patients; convert non-Buddhists; advise sinners; and so on. If a lustful thought arises, one should think, "Would a Buddha still

have lustful thoughts?" If a selfish thought arises, think, "Would a Buddha still have selfish thoughts?" When evil thought is cut off, evil action cannot take place. In this way one not only accomplishes bodily transformation, but also achieves a Buddha-mind. How practical is the anuttarayoga!

We may pursue the distinction between human pride and the Holy Pride of Buddhahood. Human pride is a sorrow. If a good person is proud of the numerous merits he has accumulated, he or she could be born in the asura realm, but not in the heavens. It is human pride when the false guru demands, "You are a great sinner and I am the only Buddha in this world. You must offer me your wife, daughters, and maidservants as my dakinis; and your land, houses, fields, and gardens as my property." Human pride always accompanies lust, anger, ignorance, and egotism, while Buddha-Pride accompanies selflessness, sunyata, compassion, and precept-keeping. The two must be clearly distinguished.

As I have said, the yogi's surroundings—the mandala of the Buddha-body—should also be visualized in accord with the above three conditions. In addition, the symbolism of each part of the mandala should be understood. Just as one's body has been personified in Buddhahood, one's hermitage should be sublimated into the Buddha's mandala. The diamond of wisdom is its foundation; the eight divisions of the Path are its pillars; the Four Noble Truths are the four precious gates;

lotuses, vajras, and skulls are the materials forming the walls. Outside the walls are the eight graveyards, manifesting impermanence. Inside the mandala, flowers represent wisdom; lakes stand for mercy; light indicates wisdom; sounds utter preachings; and fires symbolize the powers. Outwardly, all these are objects, but inwardly, they are all Dharmas—the profound samadhi of sunyata.

Furthermore, based on the philosophy of non-duality, inside the Buddha-body one may have the mandala, and outside the mandala one may have the Buddha-body. Every part of the Buddha-body and every part of the mandala represents a dharma. Body and mandala both contain mentality and materiality. Both contain the nature of sunyata within them and the conditions of sunyata outside them. The reflection in the mirror and the mirror with the reflection: both are two yet one, and one yet two. All discrete existences mutually interpenetrate. Mandala yet Buddha-body; Buddha-body yet mandala. Subjectivity becomes objectivity; they are equal.

One mandala may contain any number of Buddha-bodies. Chief and retinue are different yet harmonious, harmonious yet different. One in all, and all in one.

When Milarepa was invited to appear by many of his students, he appeared to every student simultaneously.

The Wisdom-Buddha's body in the Pure Land may be invited into the samaya Buddha-body of the meditator, while the visualized incarnate Buddha-body may be sent to the Pure Land. The wisdom-mandala may be invited into the visualized mandala. These feats have been performed by many accomplished gurus on the occasions of initiations. All events and acts—whether broad or narrow, hidden or manifested, present or future, involving subject or object, form or voice, merit or demerit—take place simultaneously with all the others at all times. This "Evolutional Yoga" evolves mystically from the nature of sunyata and is shown with the conditions of sunyata. It is not like common things, some of which grow in arithmetic progression and some in geometric progression; it evolves in a philosophical and mystical progression. Whether or not one is able to practice it, one has to try in this way when following this stage of the path.

The evolutionary practice described above stresses visualization, for which the philosophical motive is the six-element yoga, yet right view is also important. The other five elements are only thought of, not worked on by the meditator. In order to have many "irons in the fire" of visualization meditation, the five material elements should balance right view (or the ninth consciousness) and be included in all the steps and practices of anuttarayoga.

Hence the qualities of the five energies, their manner of

movement, and the essence with which they move are all "breathed" through the mystic channels. The semen-like drops should be understood in a mystic sense of Buddhahood. Solely under these conditions will the Buddha-body be not only visualized, but also existing in fact, integrating Buddha-qualities into a real Buddha-body. This is the main purpose of the second initiation of the anuttarayoga.

E. The Perfect Yoga

1. Second Initiation

a. Breathing, or Holy Energies. From coarse to fine, vulgar to psychic, gross to subtle, and from violence to quietness, breathing practice is taught and practiced in both Hinayana and Mahayana, forming a good foundation for breathing in the Vajrayana.

The five different energies have specific functions in the different positions of the Buddha-body. Vajrayana points this out in detail to the practitioner. When one practices tummo yoga in the second initiation, it should be done in the following sequence: first, light bottle-like deep breathing; and second, heavy, bottle-like, deepest breathing. This should be done until a certain degree of realization is attained and the functions of the five energies are utilized.

Certain naive Hinayana believers claim they also have

breathing practices. This is like primary school pupils saying that their science of mathematics is the same as that of high school and college, while they have never even dreamed of the names of differential and integral calculus. How can one thus comprehend Einstein's Theory of Relativity (which was inspired by the non-absoluteness of Buddhism)? Good readers, if you are still a Hinayana believer, please open your mind to learn more Tantric doctrines. It will not harm you, though it may be very difficult for you to glean benefits from it.

b. The Holy Channels. The way the wisdom-energies pass through the body is by way of the psychic channels, which are appropriate vessels (just as lioness's milk should be kept in a precious bottle, not in one of inferior quality). All the holy channels belong to Buddhahood. The most important among them, the median channel, represents the Dharmakaya. The two major channels on the left and right sides, along with the seven main wheels along the median channel, pertain to the Sambhogakaya; and the small channels pervading the whole body partake of Sambhogakaya yet produce Nirmanakaya. There are twelve wheels in the four limbs, thirty in the fingers, thirty in the toes, and 72,000 fine channels under the skin.

Besides the five energies, which pass through the various channels, there are four groups of dharmas contained in the channels. Outwardly, the channels

contain the ten Dharmadhatus, the great universe; inwardly, all the gods, angels, and asuras of the heavens; secretly, all the protectors, dakinis, and bodhisattvas; most secretly, all the herukas and Buddhas. All reside in the channels, within their own mandalas. The three conditions given above—clarity, firmness, and Buddha-Pride—should be practiced with all these channels.

Most modern authors, both Eastern and Western, mistake the human body for the Buddha-body. They assert that the median channel is the spinal column, that the left and right major channels are the sympathetic nervous system (or the arteries and veins), that the five main great wheels are five organs, and that the wisdom drops within the five wheels are hormones. These ideas are quite wrong. The human body is meditated away when one practices. At the beginning, the Hinayana impermanence meditation and the nine meditations on a dead body concern the human body, but after one has gone through the eight voidness meditations of non-ego in the Mahayana, the body of flesh and blood has been cast aside, and a body of meditation developed. When one performs practices of the Buddha-body, which is made only of wisdom, compassion, meditation, and light, nothing made of flesh should be thought of, much less the spinal column and the other human parts. There may be some correspondence, but not identity. However, before one has really transformed one's body into the Buddha-body, these correspondences are important, and

these human parts must be cared for. This does not apply to the Buddha-body, which has its own complete system totally unrelated to any physical, fleshly entity.

Returning to our description, each of the main wheels along the median channel has its own special function when breath and wisdom-drops appear and are well controlled. At that time certain supernatural powers may manifest themselves, as follows:

The wheel of the crown of the head may open a holy gate to the Pure Land, and enables one to practice the yoga of phowa so that the practitioner can transmit his own consciousness to the land of Buddha Amitabha or that of any other Buddha. The head-wheel can develop the heavenly eye, so that one can see everything under the heavens; in addition, the heavenly ear, with which one hears every sound or voice; and it also enables the meditator to see the light of the Dharmakaya. For this reason, it is also referred to as the Dharmakaya-wheel.

When five kayas are dealt with, the throat-wheel may cause the meditator to acquire the four kinds of holy skill in debate, and empowers one to attain the Sambhogakaya.

The wheel of the heart can cause the practitioner to gain the supernatural power to read others' minds, and enables one to attain the sajakaya or svabhavikakaya.

The navel-wheel may help one to acquire the supernatural power of the knowledge of past lives of oneself and others, and also to attain Nirmanakaya.

The wheel located in the abdomen can give rise to the supernatural power of a magic body, as well as enabling the meditator to practice vajra-love, leading to possession of the mahasukhaprajnakaya.

c. The Wisdom-drops. The ancients classified "drops" into four kinds: material-drops, breath-drops, incantation-drops, and wisdom-drops. Material-drops are the sperm or ova of the human body; breath-drops are energies; incantation-drops are bijas and true words. These latter two pertain to the lower three Tantras. It is important not to mistake the wisdom-drops, which belong to the anuttarayoga, for the sperm. Certain ancient authors did this.

Many famous Tibetan works state that all the organs (such as the heart, liver, stomach, etc.) are formed for the material-drops; however, the drops and the organs differ in their degree of purity. In my opinion, all the organs belong only to the physical body and should be treated as impure, as the Hinayana teachings indicate.

Of the four kinds, the Buddha-body has only the wisdom-drops, included in practice of the anuttarayoga in the second and third initiations. At the bottom of the median channel are situated the red wisdom-drops,

which are the tummo and the wisdom essence. On top of the median channel are the white wisdom-drops, or the great compassion gained through wisdom. The red drops contain the five elements, particularly that of fire; while the white ones are mostly water. Through the combination of these two, the other three elements will be produced, and the five wisdoms will appear in order to be worked upon.

Each wisdom-drop contains a Buddha and his pure land. It may be a great one, such as the Dharmakaya (which used to be called the "Only-One-Drop"), or else the drop may contain many different herukas and Buddhas in Sambhogakaya or Nirmanakaya.

What is the form and color of the wisdom-drops, and who has seen them? The numerous Tibetan books contain only a few words on this subject. A wisdom-drop is round, about the size of a pea, and has these four characteristics: first, it is round and perfect; second, clear and transparent; third, bright and clean; and fourth, merciful and moist.

Machig Labdron, the mother of prajnaparamita, describes the wisdom-drop thus: "It is egg-shaped, the size of the tip of the little finger, and smooth like oil; it has the color of a particular blue gem which comes from a holy place named 'Bu Da Li'. In the cave of Bu Da Li there is a hermitage called 'Sang Bu Bai', a triangular palace of the holy Dharma surrounded with rainbows. It

was extremely beautiful in every way, and inhabited by many holy dakinis, bodhisattvas, Buddhas, and herukas. The wisdom-drop has all these merits."

She continues: "I lived in a forest of sandalwood trees, the habitat of a special bird called 'Jue Xun'. That bird has a blue plume with a tinge of dark green. Its wings are marked with white crescents. Its tail is bright and five colors adorn it. Under its feet are white conches. It has a white beak, white toes, and red eyes. Its neck and head resemble those of a peacock. On its crest are three long red feathers, which emit shining rays of light."

"Bees cannot approach this bird. It does not kill any insects, and stands on flowers rather than walking on the ground. It repeats the mantra of Tara, our holy mother, in pleasant tones but only when its mind feels happy. The sound gives bliss to the person who encounters it."

"This bird feeds on the buds of fragrant flowers and certain medicinal herbs. Sometimes it enjoys perching on a branch of the camphor tree, and it sleeps on a large, pleasantly scented flower such as a lotus. In general, it possesses good characteristics and beauty."

"Its eggs are rare. A female Jue Xun lays only two eggs: one will hatch a male, and the other a female. The eggs are usually laid on the camphor tree. The chicks grow up with the blessing of our holy mother Tara. For this reason, the bird is called an 'incarnation of Mother Tara'."

"Its stool is a strong medicine, which can ward off all four-hundred-and-four diseases. When its stool is made into a holy pill and kept on one's body, the one myriad eight thousand calamities will never befall the bearer. When it is mixed with oil, the stool will cure any kind of sore."

"Anyone who eats the meat of a Jue Xun after its death will gain worldly things, while one who offers one of its feathers may attain the excellent achievement of Buddhahood. One who sees it or hears it will not fall from practice. All the people who live in the forest of sandalwood trees where the bird lives will never be reborn in the three lower realms."

"This kind of holy bird is very rare. If one's merits are not great enough, one cannot encounter it. It preaches to bees and other insects, thus helping them to attain a good rebirth in the heavens."

"When the chicks grow up, they fly far away and never return—a kind of renunciation. They build their own 'hermitage' and when the female lays her two eggs, they then fly away, and they don't build hermitage again. This is their traditional habit. Even the young chicks are rare to see, even by those persons free of sins."

"The holy bird resembles an oriole, but its neck is a little longer. The eggshells are reddish-white, and are

transparent and smooth. The eggs emit light-rays twelve feet long, in five colors symbolizing the five wisdoms. Inside the egg are five different lights: the outermost circle is white, the second red, the third yellow, the fourth green, and the fifth one blue. Inside the blue light there is sky-blue light, like the cloudless sky, and its size is only that of a grain of rice. Inside this sky-blue light there is a drop the size of a mustard seed with light of variegated colors; this is the entity of sunyata. It is like the moon reflected in water, or the reflection in a mirror. The colors, six of them, represent Dorje Chang and his five Buddha-disciples. The egg thus possesses many superior virtues. The wisdom-drop of the Buddha-body should be visualized like this."

I have never seen such a detailed description in any Tibetan Tantric work, and I present it to the reader for help in practice of the wisdom-drop. We should know that the quintessence of the Buddha-body is the wisdom-drop, which is the crystallization of the Dharmakaya, the gathering of bliss of the Sambhogakaya, and the seeds of compassion of the numberless Nirmanakayas. It is the holy life. When it is transmitted into Amitabha's mind, one becomes Amitabha; when transferred to Cakrasamvara Buddha's mind, the meditator becomes Cakrasamvara; thus may one become any Buddha. It is the perfect wisdom, from which the great bliss arises to its maximum, bestowing success in attainment of the mahasukha-prajnakaya—the highest aim of Vajrayana,

never even dreamed of by the followers of Mahayana and Hinayana.

To further our study of the distinction discussed above, I must state that though sperm may have some correspondence with the wisdom-drop, they are utterly different. The former is a product of the sorrow of lust and belongs to ignorance, while the latter is produced by the wisdom of sunyata and is marked by knowledge. When one is initiated into Vajrayana, one is born from Dorje Chang and the guru in oneness. The original Buddha-nature of the meditator's sunyata-nature is drawn out, brought into the guru's body, and passes through his median channel to the vajra during the guru's practice of vajra-love. It is sent to the dakini's womb, and through her double bliss, a wisdom-child is born. This is an infant Buddha-body. After the initiation, the real Buddha-body is united with the newborn Buddha-body. The wisdom-drop is a crystallization of the Buddha's wisdom and great compassion. No egoism or lustful sorrow remains.

All the above factors—energy (inner air), channels, and drops—form the Buddha-body, which is not only materialized, but also harmonized with the truth of non-ego, or sunyata. They are three in one and one in three. When the sunyata nature covers all the sunyata conditions, they are in the Buddha-body of the Dharmakaya. When it functions and manifests the conditions of sunyata, this is the Sambhogakaya or

Nirmanakaya, which effect mystical transformations for the sake of saving others. The three holy wisdom dharmas in the Buddha-body have certain orders and rules. All these practices are the means to attain the position of consequence of Buddhahood. The practitioner is taught by the Buddha himself and may reach the goal in this lifetime.

Why does a meditator need the third initiation? We now turn to the reasons for it.

2. Third Initiation

Though the practices we have so far described have already materialized a Buddha-body, a practitioner still needs to integrate the Buddha-body much more thoroughly through the help of a dakini. Just as a human body is formed from the main conditions of the father's sperm, the mother's ovum, and the consciousness of the being, so the Buddha-body requires the Buddha's wisdom drops, the dakini's wisdom drop, and the meditator's ninth consciousness.

A male meditator has more wisdom-drops of shakta and fewer of shakti; and vice-versa for the female meditator. The entire male body partakes of shakta, while only the reproductive organ has shakti nature. The female is the reverse. During the act of vajra-love, the lotus and the vajra both draw in their complementary drops.

There are other reasons for the necessity of practicing vajra-love. The physical appearance of a male signifies skillful means and compassion, but the female's appearance represents wisdom. The attractive lines of the female's breasts and hips show wisdom, while the strong muscles and rough appearance of the male indicate skill. Both need the help of the other.

Since the median channel is the palace of wisdom, or of the Dharmakaya, the breath, channel, and drops which pass through this median channel are sublimated into Buddha-wisdom. The two ends, or gates, of this psychic channel should be utilized by the meditator. The upper gate is used to practice Tantric breathing, while the lower gate (the reproductive organ) should also be used to practice vajra-love. Thus the wisdom energy comes from the male Buddhas and female dakinis, and this may shorten the time to achieve Full Enlightenment.

To destroy the sorrow of lust by escaping from it is a Hinayana method. Treating it as voidness of dharma is the method of the Mahayana. Penetrating, subduing, and using it as a means to save others is the Vajrayana method. The higher the wisdom, the deeper the sorrow it can subdue. It is like seeing a robber—we must go after him; like catching a tiger cub—we must go to the tigers' den; like applying a poison—which acts as an antidote for another poison; or like falling down on the land and using the same land to support ourselves as we get up. (Readers are advised to read Chenian Booklets

Nos. 17, 19 and 72, which give many good reasons for the practice of vajra-love.)

Besides the theoretical reasons, one should learn the secret practice from the guru personally. Such instruction is not printed, but given only orally. One should locate a guru who himself has had actual experiences; in addition, a guru may, from his own diligent practices, discover some new methods suitable for this modern age.

By seeing the beautiful appearance of the dakini, one practices non-duality of form and sunyata. By listening to the articulate speech of the dakini, one practices the non-duality of sound and sunyata. By smelling the musky perfume of the dakini's lotus, one practices the non-duality of scent and sunyata. By taking nectar through kissing the dakini one practices the non-duality of tastes and sunyata. By embracing, kissing, rubbing, and squeezing every part of the dakini's body, one practices the non-duality of touch and sunyata. If non-duality of sunyata samadhi is lost in some degree, sexual intercourse should be shunned—pleasure and sunyata must balance each other.

The great pleasure wisdom-channel of a dakini is called the "wisdom conch channel," and it is located in the lotus. This is the ending of her median channel. Its tip is very small and short, but there are various medicines to extend it until it is capable of being inserted into the urethra of the vajra. When the two median channels

touch, the shakta and shakti energies pass through the organs, the wisdom-drops are exchanged, and the four sunyatas and four blisses are harmonized in a great samadhi of non-duality. Full Enlightenment may result. The perfect yoga perfectly integrates the Buddha-bodies.

3. Fourth Initiation

Why is the fourth initiation needed? According to the ancients, the third initiation and the fourth are related to each other as cause to consequence. When vajra-love has been practiced correctly and skillfully, the holy light of the Dharmakaya will appear. This light is not easily recognized by the meditator without the help of the qualified guru who has the experience necessary to recognize it.

There are many kinds of holy lights; it is for this reason that the Dharmakaya light can scarcely be recognized by the meditator. For instance, the light of Jesus may blind St. Paul, and God forbade Moses to touch his light. Lord Buddha emitted lights many times, though never with harm to those who witnessed it.

The light of Sambhogakaya is of greater illumination than that of the Nirmanakaya, but the Dharmakaya light is the most excellent and transcendent, different from any other kind of light. It should be identified with the truth of non-egoism.

This light has many special characteristics which are dealt with in Mahayana and Vajrayana doctrines; however, not even an arhat of the Hinayana can describe it clearly and accurately. It can only be certified by the personal guru who has himself experienced it. After that, there is no other experience to teach. If a false holy light appears, the guru will simply point it out as such and ask the disciple to practice again according to the methods and rules of the third initiation until realization of the Dharmakaya is actually attained.

F. The Great Perfection Yoga

The new sect (Gelugpa) does not believe in the Great Perfection Yoga, but it is followed by the Nyingmapas. Sages found the doctrines in caves, beneath the ocean or the earth, and in other hidden places. These doctrines were imparted by the great guru Padmasambhava in Tibet, and did not come from India. It is possible that some of these doctrines may be false, but others are quite worthwhile to practice.

The holy Dharmakaya light is difficult to achieve, particularly the achievement of the rainbow body, which results in one's having the holy light without death. In addition, the rainbow body is a transformation of the physical body into a body of holy light, achieved only by the great guru Padmasambhava.

Sixty-four volumes of discovered manuscripts have

been edited by Nyingmapa sages. However, in most Mahamudra and some Mahayana meditations, something about this yoga is included, though the quintessence of the Great Perfection teachings is given very briefly.

Usually, these teachings are divided into two major sections: *tregchod*, which is a practice similar in philosophy and view to Chan; and *thodgal*, which contains many wonderful methods of practice using the sun and moon in a special position. It is practiced at certain times, toward certain directions, and in a specially built hermitage.

To shorten the time for accomplishment, there is a very powerful and fruitful method taught in the Nyingmapa school, called "Attaining the Buddha-body in Only One Week." It has been introduced in the main part of this book.

G. Supplement Concerning the Human Body

All the essential positive methods of achieving a Buddha-body have been set forth in Parts One and Two of this appendix. Now we will discuss negative methods to destroy the physical body of flesh.

1. Refuge

At the very beginning, when one takes refuge in the

Three Gems, one is aware of the human body, which is threatened by other people, by demons, and by desires. One seeks the Buddha-body, which is quite free.

2. Impermanence Meditation

When one is taught the Hinayana doctrines, one develops a fear of the impermanence of the body, which will die at an unknown time and in an uncertain manner. The time may be today or tomorrow; the manner may be by disease or murder. Thus one seeks only the Buddha-body, which has neither birth nor death.

3. Corpse Meditations

The nine corpse meditations, described in Chapter VIII above, should be practiced with tears in one's eyes. One who has practiced them thoroughly will not love the human body any more, but will seek only a Buddha-body.

4. Impurity Meditations

One should also meditate on the thirty-six impurities of the body, and love neither one's own body nor that of a member of the opposite sex, despite its beauty. Instead, one seeks the pure body of a Buddha.

5. The Dhutas

Because one dislikes one's own body, one does not seek beautiful, melodious, fragrant, sweet, or soft things; and for the sake of Dharma practice, one endures bodily suffering. Thus the twelve dhuta disciplines are taught and should be observed:

- a. Wearing only garments of cast-off rags.
- b. Possessing only three garments or robes.
- c. Eating only food acquired by begging.
- d. Eating only breakfast and lunch.
- e. Not eating between breakfast and lunch.
- f. Taking only a limited amount of food.
- g. Dwelling like a hermit.
- h. Dwelling among tombs.
- i. Dwelling under a tree.
- j. Living under the open sky.
- k. Staying anywhere.
- l. Sitting, but never lying down.

In such a way one seeks only the Buddha-body, which is apart from worldly things. Ordinary people shamelessly pursue delicious dishes, beautiful clothing, expensive dwellings, good concubines, and huge farms. A practitioner should only have pity on them.

6. Almsgiving

When one practices the Mahayana meditations, one should offer as alms one's body, partially or fully. Many bodhisattvas have set good examples by sacrificing themselves. Some have offered their ears, blood, arms,

or even their heads.

7. Patience

With one's body one learns to bear striking, beating, kicking, and being stepped on by others, as Lord Buddha taught us in the "Diamond Sutra" through his personal example.

8. Voidness

The practitioner meditates on his or her own body as void both inside and out; also on the body of a member of the opposite sex as empty.

9. Ego

The ego, master of the body, should be treated as fundamentally emptiness.

10. Vajrayana

When one practices Vajrayana yoga, one visualizes the body's surroundings and interior as void.

11. Mantra

There is a mantra of sunyata to be repeated before visualizing the voidness.

12. Wisdom-Fire

One should create in one's meditation a wisdom-fire which burns the body completely, with nothing remaining.

13. Yidam

Even the visualized yidam's body should be meditated upon as empty.

14. Offering the Body

Suicide is forbidden by the Vajrayana, and instead the practice of self-sacrifice through visualization is stressed by every school, including the Gelugpa. In visualization, the head is cut off and the skull used as a great boiler. The four limbs and the internal organs are cut into pieces and put into the boiler, to be offered as a meal. Thus one's own body is treated as an offering to the Buddhas, dakinis, gods, and protectors; and as alms for the demons, spirits, ghosts, creditors, and enemies from this life or past lives.

15. In Sleep

While sleeping, one should treat one's body as a corpse, keeping one's mind united with the Dharmakaya light.

16. In Dreams

When dreaming, one should maintain the Buddha-body

meditation, and every action in the dream should be that of a Buddha. In this way, every thing, person, and place is transformed into those of Buddhahood.

17. At Death

When dying, one should practice the holy light of the Dharmakaya.

18. Preventing Low Rebirth

There are four methods to prevent birth in the four kinds of ordinary states of living beings:

a. To prevent birth in moisture, like a fish or worm, one should visualize the word Bang arising from sunyata.

b. To prevent birth in a viviparous body, like that of a mammal, one should practice visualizing a lotus in the heart.

c. To prevent birth in a metamorphic body, such as that of a moth, a deva, or a hell-dweller, one should visualize a moon on the lotus in the heart.

d. To prevent birth in a body such as that of a bird. One visualizes a bija A on the moon, representing sunyata.

In this way, there is no chance of being reborn in a physical body.

Just as a needle should be sharp only on one end, with a hole in the other end, so one who cherishes his physical body must forsake the Buddha-body. One who seeks the

Buddha-body naturally remains in one's own ninth consciousness. A good opportunity to learn and practice may come to anybody, but time waits for no one. The later you practice, the later you succeed. Just reading the doctrine without practice of it is like looking at a delicious Chinese dish without eating it. Therefore, please be determined to practice the meditations given here as soon as possible.

APPENDIX V

HOW TO TRANSMUTE THE HUMAN CONSCIOUSNESS INTO BUDDHA-WISDOM

First of all, a brief introduction is necessary. The subject of this appendix is essential to the practice of all three yantras. One who is deep in belief and earnest in practice may attain Full Enlightenment without following any other method.

In this context, the term "consciousness" refers not only to the mental components studied by psychologists (such as will, mind, sentiment, emotion, and sorrow), but also to the Buddha-characteristics (such as the Buddha's compassion, bodhicitta, merits, supernatural power, and so on).

The term "wisdom" in the title of this appendix is the sacred fivefold wisdom of the Buddha: first, the great mirror-wisdom transmuted from the eighth consciousness, reflecting all things and associated with Aksobhya and the eastern dakini; second, the equal and universal wisdom transmuted from the seventh consciousness, associated with Ratnasambhava and the southern dakini; third, the wisdom of profound insight transmuted from the sixth consciousness and associated with Amitabha Buddha and the western dakini; fourth, the wisdom of perfect benefit for self and others, associated with Amoghasiddhi and the northern dakini; and fifth, the wisdom of the Dharmadhatu, associated with Vairocana and the central dakini.

Although there are many teachings on this subject in the Buddha's sutras, the commentaries, and the Tantras, the

whole system of transmutation, arranged in an orderly fashion, may be found only in this appendix. Through study of it, one may clearly see the steps involved and directly attain the realization of Buddha-wisdom, if the method is followed properly. I present here the crystallization of my knowledge, practice, and experience.

There are seven stages in the practice of transmuting the human consciousness into the Buddha's wisdom—anuttara-samyak-sambodhi.

A. Distinguishing Good from Evil and Practicing Good

In most ethical systems, there seems to be no certain standard defining good and evil, which led Isaiah to say: "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; and put bitter for sweet, and sweet for bitter." (Isaiah 5:20). Buddhism, however, has methodically distinguished the two and classified them scientifically, thus enabling one to know the difference between good and evil. A Buddhist who has gained the first two knowledges (of hearing and thinking) can be freed from confusing good and evil in his or her own consciousness.

Though this distinction is taught both in Hinayana (75 dharmas) and Mahayana (100 dharmas), the latter classification is preferred, as it is more refined.

Among the 100 dharmas mentioned, some do not directly relate to good and evil. There are eight dharmas of consciousness, eleven of form, twenty-four not associated with the consciousness, and six dharmas of non-created elements. Only in the fifty-one dharmas of mental functions are found the distinctions between good and evil. Among the fifty-one, five (sarvatraga) of general mental functions and five of special mental functions do not directly relate to good and evil. The rest are given below.

1. The Eleven Good Dharmas:

- a. Belief
- b. Energy
- c. Shyness
- d. Shame
- e. Non-covetousness
- f. Non-hatred
- g. Non-ignorance
- h. Mental Calmness
- i. Vigilance
- j. Equanimity
- k. Non-injury.

All these dharmas should be practiced wholeheartedly. Among the thirty-seven dharmas leading to Bodhi, Lord Buddha taught several classifications, one of which is the four right diligences. He emphasized, first,

beginning to practice the good dharmas one does not practice now, and, second, increasing the practice of those one does. (The other two are: not doing evil, and stopping the evil that one has already done.)

2. The Twenty-Six Evil Dharmas:

The twenty-six are divided into two parts.

First, the six root-evils:

- a. Covetousness
- b. Hatred
- c. Ignorance
- d. Arrogance
- e. Doubt
- f. False Views.

These six may produce other evils because of their nature, which is the mother of all evil. One should forbid them in oneself most forcefully.

Second, the twenty branch-evils:

a. Anger	k. Shamelessness
b. Enmity	l. Non-shyness
c. Affliction	m. Unbelief
d. Concealment	n. Low-spiritedness
e. Deception	o. Restlessness
f. Flattery	p. Sloth

g. Pride	q. Negligence
h. Injury	r. Distraction
i. Envy	s. Forgetfulness
j. Parsimony	t. Non-discernment

3. The Four Intermediate Dharmas:

a. Repentance. If one repents one's evil deeds, this is good, but repenting almsgiving is bad.

b. Drowsiness. Sleeping for a short time at night is not bad, but sleeping long or in daytime is not good.

c. Reflection. It is good to reflect upon one's own deeds, but to reflect upon evil deeds of the guru is bad.

d. Investigation: One should investigate one's own thoughts and actions, but not those of holy persons.

These four intermediate dharmas should be considered carefully and only their virtuous aspects should be done.

4. The Precepts and the Ten Virtues

Furthermore, the Buddha also commanded his disciples to follow the five precepts emphasized by almost all religions (though explained in elaborate detail in the Vinaya): non-killing, non-stealing, non-adultery, non-lying, and non-intoxication. He also taught the ten virtues, forbidding their opposites, the ten evils. The ten

virtues are:

- a. Non-killing
- b. Non-stealing
- c. Non-adultery
- d. Non-lying
- e. Non-duplicity
- f. Non-coarseness in language
- g. Non-use of filthy language
- h. Non-covetousness
- i. Non-hatred
- j. Non-ignorance.

The Buddha said:

There is one way for the bodhisattva to annihilate all sufferings of evil existence. It is this: day and night, constantly remember the good dharmas, think about them, and observe them, so that their impression becomes stronger and stronger in the mind and not the least evil has a chance of mingling therein. Such a practice will enable one to free oneself forever from evil deeds, to complete the work of good dharmas, and frequently to have opportunities to be in the presence of Buddhas.

B. Distinguishing Right from Wrong

1. The Eightfold Right Path

John Morley (1838-1923) said, "It is not enough to do good; one must do it the right way." One should have a passionate love of the right and a burning hatred for the wrong. Buddha has helped us distinguish the two by setting up the Eightfold Right Path, which we should practice without doubt or laziness; and not merely in word, but in deed. The eight are:

- a. Right view
- b. Right thought
- c. Right speech
- d. Right conduct
- e. Right livelihood
- f. Right zeal
- g. Right remembrance
- h. Right meditation

These eight right paths are based upon the ten virtues and identification of all the vinayas, while their opposite eight are caused by the twenty-six evils. For instance, one who does not kill animals should not work for a restaurant where animals are killed daily. One should choose a good livelihood, such as being a teacher, bookseller, doctor, and so on. In this way one follows right livelihood.

Many scriptures of the Hinayana and Mahayana teach us all these dharmas; we should follow the good ones and reject the bad. Thought and action should be identified.

The above stages of virtue may be followed according to the scriptures and the Vinaya without any kind of concentration. However, if one wants to control the mind and enable it to sweep away the inner distractions and delusions to develop concentration so that one may meditate on the truth and discover one's potential, then one has to train the mind through the following steps of samatha.

C. Distinguishing the Concentrated Mind from the Disturbed Mind and Training the Sixth Consciousness

Consciousness is said to be of six kinds in the Hinayana, eight in Mahayana, and nine in Vajrayana. These divisions are like the psychic channel system, which consists of all different kinds of channels, yet the system is only one. No matter how many divisions are made of the consciousness, the most important function of it is the mind, which is usually called "the sixth consciousness."

Western scholars, as well as those in the East, regard the mind as very important. Milton said: "The mind is its own place and in itself can make a heaven of hell and a hell of heaven." Napoleon said, "There are but two powers in the world, the sword and the mind. In the long run the sword is always beaten by the mind." Plato said, "Mind is the ruler of the universe." Burlamaqui

(1694-1748) said, "The human understanding is naturally right and has within itself a strength sufficient to arrive at the knowledge of truth and to distinguish it from error." Menander (342-291 BC) said: "Our mind is God."

Both Western and Eastern scholars emphasize that the mind should be brought under control. Horace said, "Rule your mind, which, if it is not your servant, is your master. Curb it with a bit; bind it with a chain." Publilius Syrus (circa 43 B.C.) said, "A wise man will be master of his mind, while a fool will be its slave." Marcus Aurelius said, "The mind unmastered by passions is a very citadel; for a man, no fortress more impregnable wherein to find refuge and be untaken forever." William Hazlitt (1778-1830) said, "The mind of man is like a clock that is always running down, and requires to be as constantly wound up."

However, Western scholars do not know how to train the mind, nor how to rid it of disturbance, sleepiness, and worldly delusions.

1. Samatha

A bit may control an entire horse, and a chain may restrain a mad lion, but they could do nothing for the mind, which is formless. A clock which has stopped may be wound up, but the sleeping mind cannot be "wound up" without awakening. It is a matter of religion and yoga, not only of ethics. All religions have some

degree of methods to train the mind, but Buddhist samatha is the best among them. The following nine steps should be practiced until certain achievement is attained.

- a. Inward Abiding: to be able to draw back the mind from pursuing outward evil thoughts and settle it well on inward sight.
- b. Continuous Abiding: to be able to make the mind continually abide on the inward sight.
- c. Well Abiding: if thought falls away from the inward sight, it is fixed firmly again upon it.
- d. Near the Good Abiding: all outward thoughts are on the inward sight.
- e. Overwhelming: the outward thoughts have been overwhelmed by the inward sight.
- f. Silence: the mind has been pacified and resides in silence.
- g. Deep Silence: The sleepy mind and the distracted mind are overwhelmed by the deep silence.
- h. One-Pointed Attention: the mind always pays attention to only one point; that is, the inward sight, without even moving a little or ceasing attention for a short time.
- i. Equal Abiding: the mind itself is always equally abiding everywhere and without forceful compulsion.

Regarding inward sight, there are many points along the median channel (between the eyebrows, on the tip of the nose, between one's breasts, on the inside of the navel,

or on the inside of the bladder, etc.) which may be chosen as the focal point of inward insight. One whose mind is often sleepy should choose one of the upper points; one whose mind is easily distracted should choose a lower point. Whichever is chosen, one should keep it steady during the time of concentration, without moving the point up or down. Usually the point inside the navel is a very good one, often used not only by Buddhists, but also by Taoists and Hindus.

A disturbed, sleepy, or low-spirited mind can never meditate on any kind of truth. In the history of thought of all mankind, in philosophy, science, or literature, no one, not even Socrates, Plato, Newton, or Shakespeare, approached ultimate truth, and in all of them this was due to the lack of samatha practice. Their minds had never been trained. According to the Buddhist view, such knowledge contains only ignorant delusion.

After one succeeds in the training of samatha, all kinds of truth may be meditated upon with this clear and pure mind which is the real samapatti. Although Hinduism and Taoism have something more or less like samapatti, they are not free from egoism, egotism, and the prejudices that go along with them, which are like a snake in the grass. Each of them told a great lie: Jesus said, "I am the king of Israel"; Jehovah said, "I am the creator"; Brahman said, "I am the only God of this world." Hence they never touched the ultimate truth. On the one hand, Buddhism is free from the obstacles of

samatha, which is the instrument enabling us to see the truth clearly and purely; on the other hand, Buddha related his insight of the truth personally and without egoism or any obstacles to samapatti.

The following truths, which the practitioner should gradually know, are the teachings only of Buddha's experience.

D. How to Know the Consciousness Thoroughly and Distinguish its True Nature from the False Ones

First of all, one should know the consciousness in its whole system, which has been divided into nine parts according to its different functions.

1. The ninth consciousness, emphasized in the Tantra, contains all the virtues and potentialities of Buddhahood. When one is Fully Enlightened, this consciousness becomes the totality of wisdom, without any sense of consciousness.
2. The eighth consciousness, emphasized in the Mahayana, contains all seeds, good or bad, from which the other seven kinds of consciousness are formed.
3. The seventh consciousness, which holds the eighth consciousness as one's self, is an object to be meditated away by sunyata samadhi.

4. The sixth consciousness is equivalent to the scientific term "mind." In Hinayana this is the main consciousness and contains the seventh and eighth; thus Hinayana does not admit any other consciousness.

5. The first five consciousnesses are the eye-consciousness and that of the ear, nose, tongue, and body respectively.

Usually in the Idealist school there are three transformations of consciousness, but the word "transformation" is actually here a wrong term. It is just as the auditory nerve or optic nerve is not "transformed" from the plexus. They all belong to one nervous system. The consciousness is not a form, and so it cannot have a transformation. However, it has different functions, and those are thus divided in the three yanas into six, eight, or nine, all for the sake of convenience.

6. Delusions of the Consciousness

In the Idealist school, it is said that one's false delusions are made by the consciousness according to the following processes:

a. The eight consciousnesses are called the kings of consciousness, from which one thinks of subordinate dharmas. The consciousness is subjective and the dharmas are objective. Human beings usually cling to the objective dharmas, whether loving them or hating them, but forget subjectivity. Hence many sorrows

occur.

b. All the outside objects are held by subjective views, becoming very confined. The dharmas of form, called "material objects," appear to the human being as outward things. Actually, without mentality, there is nothing at all. It is as Confucius said: "When the mind is not present, we look and do not see; we hear and do not understand; we eat and do not know the taste of what we eat."

c. When forms are pursued and the beloved object cannot be acquired, or the disliked object cannot be abandoned, humans not only feel sorrow, but also take action. This sows seeds of good or evil into the field of consciousness. When those seeds mature and sprout, they become either good or evil conduct, bringing appropriate karmic results—thus the seeds of transmigration have no end.

7. The Fivefold Samapatti

It must be emphasized that the only cure for the bad seeds and the only way to stop the cycle of transmigration is the practice of the fivefold samapatti of the real nature of consciousness, which destroys the delusion.

a. The first stage of this fivefold meditation is getting rid of the delusions from outside objects and keeping

the real consciousness inside. When delusion occurs from any outside objects such as a lovely woman, beautiful flowers, enchanting music, or delicious foods, one should think only that without one's mentalization through one's real consciousness, they are nothing. One should not pursue them. Let them pass.

b. The second stage of this meditation is to rid oneself of the mentalizations within one's mind, keeping the view that the consciousness is the master who creates the mentalizations. If one's view always keeps to this right truth, such mentalizations will vanish. For example, when one remembers the taste of good food, this event is only the mentalization, which may cause the person to again pursue the good food. When one retains one's view of the truth, one will not again pursue the good food.

c. The third stage of this meditation is to rid oneself of both parts: mentalization-objects within the consciousness, and also the view of the subjective master. One keeps only the entity of consciousness in its natural totality, without the functions of the two parts. When the mental objects inside the consciousness are meditated away and the view of the master is absorbed into the entity of consciousness, one attains self-witness to the true consciousness. One then has no obstacles caused by false function of the mind.

d. The fourth stage of this meditation is to get rid of the

self-witness and keep only the "king of consciousness" in its pure nature, without any self-witness or thought arising from the pure consciousness. In the third stage, one still has some doubt concerning existence—one is troubled by the self-witness. One has to get rid of it by keeping only the pure "king of consciousness."

e. The fifth and last stage is to rid oneself of both imaginary nature and independent nature and keep only the ultimate nature of pure consciousness in its perfect attainment. The self-witness and the proof of self-witness both lose their functions. Only the pure and perfect nature of consciousness remains. Hence the Idealist school's meditation is fully achieved. The only work that remains is to know that this pure consciousness itself is sunyata, so one comes to the sunyata school meditation. Without meditating on sunyata the wisdom of Buddhahood is not available.

E. Distinguishing the Truth of Non-egoism in sunyata from the Ego of Possession

All religions emphasize that there is a soul, higher self, or spirit which is the master of a being who may descend into hell or ascend into heaven. It does not die and on it depends transmigration when it descends (in some religions), though it may unite with the god when it ascends. Buddhism admits this only as the eighth consciousness. Above this eighth consciousness, when it is sublimated through meditation upon non-ego (sunyata)

there is no soul at all. Thus when Buddhists say, "there is no soul," it means that in Buddhahood there is no soul, but for common persons there are "changeable souls" which carry their lives wandering in transmigration. This "soul" is the eighth consciousness, which should be meditated away by sunyata samadhi to eventually become the wisdom of Buddhahood. Hence when one skillfully destroys delusions and discovers the true nature of consciousness, one should make practical progress in sunyata meditation. This is the fifth important stage of transmutation.

Regarding the characteristics of sunyata, there are two aspects: one is its nature, like a mirror. The second is its manifestations, which are like reflections in the mirror. To accomplished bodhisattvas and to Buddhas, they are two in oneness, like two sides of one paper. However, to novices who do not have any realization of sunyata oneness, they should be considered and practiced separately.

1. Meditating on Sunyata

One should use the following methods. One should not worry about one's consciousness or mind or the objects outside the mind. Everything inside the mind or outside the consciousness is sunyata itself. It needs neither mentalization nor physical analysis. By this method, the consciousness is sublimated into Buddha-wisdom in one's nature. After this sublimation is meditated upon,

only some functions of wisdom follow. One has to lay the most stress on knowing the truth of sunyata theoretically and to practice these methods diligently until the abstract sunyata becomes concrete realization.

a. Meditation on the Four Negatives. In the Mahaparinirvana Sutra, the Buddha taught the four negative phrases. One should only use mind well-trained in samatha in its right attitude, and carefully meditate clearly upon the following negatives:

"Not born from a self,
Not born from another,
Not born from both,
Not born without conditions."

Take any thing or being and examine its ego or origin—a flower, for example. Does this flower have a self or ego or an origin? If so, in which part of it? In the seed? When the flower is opened we cannot see its seeds until it begins to fade. Is it the bud or the calyx before the bud—what is its ego? The flower has no self at all. Does the flower have its origin in the earth? Why do other parts of the earth have no flowers? Thus the flower is not born from things other than itself. Is the flower born from both—itself and the other? If each of the two cannot produce a flower, how can their totality produce one? Zero plus zero equals zero.

However, a flower is produced—this is a matter of fact.

There may be some conditions which make its life possible. Thus everything is generated by the gathering of some conditions. When it is destroyed, this is also according to conditions. Thus the flower is born from the seed, earth, water, sunshine, and is helped by the gardener. If one of these conditions is lacking, the flower could not exist. The conclusion, therefore, is that nothing has a self. Non-ego is the truth of sunyata, and its meaning. When one knows the nature of everything as sunyata, one does not love or hate anything, because both oneself and the objects formerly loved or hated are sunyata.

In an uninterrupted time of meditation, one should carefully think over this truth in samatha concentration. Whenever it seems some realization of truth is appearing and the flow of meditation seems to stop, one should just clearly perceive it; do not think it over until a delusion alien to the samapatti arises. If that happens, bring the mind back to the truth again. If one's samatha has been well developed, such an event will not happen frequently. If it does, one has to leave off meditating and perform some other good practice, such as worship or confession, and try at a later time.

b. Meditation on the Eight Negatives. To make the four negatives surer and more elaborate, there are eight negatives taught by the great saint Nagarjuna:

"No production, no extinction;
No annihilation, no permanence;

No unity, no diversity;
No coming, no going."

After one meditates on the first pair, one knows that the original nature of every dharma is sunyata. One then meditates on the appearance of a dharma—it seems to exist stably, but actually changes every moment. There is no permanent dharma, and since each dharma is impermanent, it is also not annihilated (second pair).

After one meditates on a single dharma, as above, then one should try to meditate on two. Are they united or diverse? As the nature of them both is sunyata, their totality, taken together, is also sunyata. Unity and diversity, then, are both impossible (third pair).

For instance, the birth and death of a woman is neither the production of her parents nor an extinction caused by yama, for if her consciousness did not enter the womb of her mother, she could not have been conceived, even if the father's semen had met the mother's ovum. Yama is always waiting there, but the woman's life might be maintained by some other conditions; before the conditions vanish, Yama cannot take her life away. A woman's beauty changes daily, and she will grow old and lose it. Many examples of such change may be seen in one's surroundings. When a woman marries, she seems to be united with her husband; but when they are divorced, they seem to be diverse. Even on a couple's honeymoon, at times they seem to love each other

completely, but sometimes fight with each other. There are no couples who totally love each other at every moment and place.

When a woman is beloved and her lover waits for her outside, even the shadow of a tree moved by the wind seem to cause her lover to think that she is coming. After they marry, however, they forget their love, even when they are in the same room. Does the reflection in the mirror enter the mirror? When it disappears does it go out from the mirror? Both are delusions. Hence no action of any dharma either comes or goes.

2. Meditating on Sunyata Conditions

a. The Ten Mystic Gates. There are ten gates with wonderful manifestations taught by the Hua Yan School. I have omitted four of them, which are repetitions. One may meditate on the six gates of mystic manifestation as follows:

i. The mystic gate of perfect yoga of the co-relation and coexistence of all things in space and time. Since the nature of all dharmas is sunyata, every condition of every dharma is freely related, moves freely. This is like a great plain which does not belong to anyone—every person may amuse himself or herself there. Hence the "mystic circus" brings its lions, elephants, horses, monkeys, bears, dogs, and male and female performers; all may play there freely. Thus is it in the great

Dharmadhatu, which, in great sunyata, allows all dharmas to play there together. The space of four or ten directions and the three periods of time may be united or separated, interlocked or interwoven at the meditator's will, due to his mind's being sublimated in sunyata.

ii. The mystic gate of sovereign power in connection with all the dharmas. As oneself is sunyata, so are others; as one lacks self, others also lack it. Whenever the self is avoided, the power of the mystic gate is opened: one is in all; all may be in one, also; one is behind all; all may be behind one, also; the small is in the great; the great may be in the small, also; the low is in the high; the high may be in the low, also. Thus all elements, beings, and things are identified together. A universal identification forms an unlimited and ultimate freedom.

(Some of the hippies who ask for "freedom" are lazy—unshaven, unwashed, unmarried (though enjoying sex), taking drugs, etc. Such "freedom" is a kind of suicide only. One who really wants true freedom should lay great stress upon this meditation.)

iii. The mystic gate of the performance of manifestation, either appearance or disappearance. When something appears, it appears in sunyata, and when it disappears, it disappears in the same sunyata. For example, ancient scientists treated the atom as a superstition, but Buddhists knew it quite well almost 2,500 years ago. It is not a thing newly coming to Buddhists that the atom

can be made into an atomic bomb. The atom is a potentiality in its disappearance when the bomb is in appearance. Both form the complementarity of the whole entity of truth.

iv. The mystic gate of sovereign power in different and opposite forms. Wide or narrow (second gate); one or many (third gate); subtle or gross (sixth gate) may interpenetrate one another and are freely commutable. The finger is more narrow than a mountain, it may hide the mountain in the distance. The atomic bomb is a destructive, gross matter, but the atom itself is invisible and almost as subtle as spirit when not broken. The lungs may occupy 600 square feet when extended, but they fit inside the body as a part of it. There are about 200,000,000,000 nerve cells in one brain. These are common examples.

By the power of sunyata, the mysterious and super-natural maya, though inconceivable, may actually be realized through this meditation.

v. The mystic gate of the various performances of separated dharmas in the ten periods. The past, present, and future each contain three periods. Added to them all considered as a whole they make up the ten periods. By the gnostic light, Buddha sees the future and remembers the past. Time may go in reverse, known today through Einstein's theories, but the Buddha knew it nearly 2,500 years ago. Such vertical connections interconnect and

interlock the separate beings along the nine periods into one period. The five gates are mutually penetrated in the horizontal plane. When adding the vertical connection of time, we get four dimensions, known only very recently by Einstein. However, there is a fifth dimension added by mystic penetration, symbolized by the crossed vajra and unlimited by time and space. Length, width, height, duration, and sunyata emergence form the five dimensions. (This "sunyata emergence" is a term I have devised.)

vi. The mystic gate of completion of virtues of the master and the family working together harmoniously and brightly. If any one of the dharmas or persons are taken as chief, all the others would work agreeably as his retinue. For instance, when the meditator is practicing ahimsa, all the neighbors follow his good example, and, out of great compassion, free birds or fish from their prisons. The far neighbors follow the close neighbor; the village follows the far neighbor; the town follows the village; the city, the whole nation, and the whole globe will follow one by one, and then there will be no Third World War. No matter how the facts appear, one should meditate like this, as if it is emerging as the truth. By adding the time dimension, the three periods unite as one, so that in the here and now, all persons of the whole world eventually become kind, merciful, and peaceful at one time.

Furthermore, since sunyata is egoless, it enables one to

be connected with all others. When one meditator, Mr. A, takes a person as the master, all other persons of the ten Dharmadhatus may be his family. At the same time, any other meditator, Mr. B, C, etc., takes another in the family of Mr. A as the master, and all persons other than him may be his family. Thus, master yet family, family yet master—they all are in sunyata emergence. Again, one master has his inner family, outer family, small family, big family, appeared family, disappeared family, small family in the big family, big family in the small family. Their transformations are at the will of the master without any restriction.

It is said that very few persons know that sunyata is not negativism. A philosophic and positive potentiality is within it. Also, few meditators or scholars know the differentiation between the ten goodnesses and the six paramitas, which I shall deal with below.

F. Distinguishing the Six Paramitas from the Ten Virtues and Diligently Practicing the Former

1. Liberated Charity

To give alms to the poor frequently and in an amount even greater than the whole world is goodness that will bring rebirth in heaven, but to be liberated from heaven and earth, one must give alms with the sunyata in which there is no giver, no giving, and no object of giving. By this liberated charity, one may approach the liberation

of Buddhahood.

Buddha taught it in the Dragon-palace with the following stanza:

*"Give all things till the ego remains;
Give the ego till others remain;
Give others till dharmas remain;
Give dharmas till Buddha you attain."*

2. Liberated Holding of the Precepts

All silas, vinayas, or commandments should be kept with wisdom, as Buddha once taught:

*"Holding the silas, do not depend upon
Body, speech, or mind; or depend upon
Three periods, two sides; or depend upon
Delusion or awareness; depend on none."*

3. Liberated Patience

To be patient on the occasion of misery, with harmful persons, or in difficult situations is good, but not sufficient to be liberated by the paramita. One who practices this should follow the main meaning of the stanza taught by Buddha on the same occasion:

*"Patience: never know there is I or you;
Neither keep the idea of mine and yours."*

*All beings, things, and views should be purified—
When all dharmas become pure 'tis patience."*

4. Liberated Diligence

To exert one's energies to do good and to make every possible effort to stop evil are worldly merits by which one does not reach the other shore of nirvana, but if one follows the teaching below, it will lead there:

*"As men are in their nature, so am I;
As dharmas are in nature, so is my Lord—
Knowing there is nothing to gain
Is the real diligence, so high."*

5. Liberated Concentration

Sitting straight, thinking of nothing, neither sleepy nor disturbed in mind—this is a common attitude of religious persons. It does not abide in the truth unless one can follow correctly the stanza taught by the Buddha:

*"Mind is not inside
Nor outside, nor abides—
Holds nothing but a void
Dhyana cannot hide."*

6. Liberated wisdom

Even if one is wise as Solomon and can see as far through a brick wall as no body could, but sees no sunyata, that person has no realization, and is not liberated at all. Hence, the ultimate prajna paramita should be practiced according to the guidance of the following stanza:

*"All dharmas are so plain,
Have neither goal nor vain.
There is view without sight
But one should not view it as light
No request or volition:
Pity on fools is real wit."*

G. Distinguishing the Sunyata Identified with Bodhicitta from "Dry" Sunyata without It

The wise person knows that sunyata does not stand alone. The ancients called such a person, who mistakenly thought of sunyata as separate from everything else, "people of 'dry' wisdom." Hence one should develop the five kinds of bodhicitta.

1. Bodhicitta of Will

When one is still in Hinayana of the cause-position, one is in transmigration and suffers many kinds of pains, though one has pity on those who suffer with the same pains. A strong sympathy arises in such a person's mind, such as the thought that if one were a Buddha one could save them. Therefore, the good will to be a Buddha is

kept for the sake of saving mankind and every sentient being in transmigration. Every day one should frequently think like this, even writing down one's special feelings of good will in a list. Every day they should be repeated, and every good Dharma practiced for their accomplishment until the aim is reached.

2. Bodhicitta of Deeds

When the will is developed, one must act on it with the six paramitas. In this way one performs myriad deeds of virtue and actually benefits sentient beings. Thus, the eight right paths in Hinayana, the six paramitas of Mahayana, and all the virtues of Vajrayana will be fulfilled in this way.

3. Bodhicitta of Victorious Significance

To get rid of the volition of bodhicitta, and flee from the "demon of compassion," one has to develop the bodhicitta of victorious significance, which is fixed thoroughly by the sunyata of nature. One of the stanzas I have written on bodhicitta may be quoted here:

*The best significant bodhicitta
Has no kind of work or date;
There is no real mind from which it arises,
Nor is there volition to hold it.*

There is neither pleasure nor pain, sufferer nor enjoyer,

disagreement nor sympathy, I nor he. If one knows this well, one develops bodhicitta through pity for those who do not know it. However, the bodhicitta and the person whom one pities are both sunyata. One remains in sunyata.

4. Bodhicitta of Samadhi

When one has completed study of the exoteric doctrines and begins to learn the Vajrayana, one's bodhicitta is no longer confined to mentality, because the mind is always identified with materiality. Thus bodhicitta is symbolized by the moon: visualize bodhicitta as a bright moon, on a lotus in the center of your heart. From the moon are emitted many rays of great compassion for all the sentient beings in all of transmigration.

5. Bodhicitta of Kundalini

When one studies Tantra and progresses to the anuttarayoga, one may practice vajra-love, for which one must develop kundalini bodhicitta. This refers to the psychic semen which contains the sunyata of nature, the great compassion, and great pleasure. Through the good karmas held in the lotus of the dakini, the ultimate salvation may be reached. This is the highest, deepest, and the final bodhicitta.

The first three kinds of bodhicitta are widely known to scholars of the exoteric doctrines, but the last two are

only known to those who study Tantra, and they have never been systematically emphasized as they are above.

In practicing the first two kinds of bodhicitta, with thoughts of impermanence and the sorrows of transmigration, one may practice great compassion toward sentient beings and dharmas; through the third bodhicitta, sunyata meditation is added, and one practices the great compassion of the same entity with all sentient beings and dharmas. This kind of bodhicitta is not conditional, and one has equal compassion toward every being and thing.

Thus the human mind, which previously acted in a self-centered psychic sphere, is sublimated by bodhicitta and great compassion and becomes the mind of a bodhisattva, a prince of the Buddha. In this state one accumulates many holy karmas.

H. Distinguishing Esoteric from Exoteric Doctrines

In order to make this distinction between causal methods (exoteric) and consequential ones (esoteric), one must be motivated to practice Vajrayana meditations with the highest right view: that of non-dualism.

From the above five bodhicittas, one should know that the last two belong to the Tantra, guided by the highest

right view of the non-duality of mind and matter. For example, the physical heart is matter, but it may be visualized as a lotus by the mind. The moon is matter, but it may be visualized as a mental symbol of bodhicitta. Anger is mind, but the reddening of the face which accompanies it is matter. Through ignorant human nature, the two have been separated in studying them, a fundamental error frequently made by scientists.

For the accomplished meditator, everything is connected with the total truth, which is harmonized by the nature of everything. Without the elements of matter, consciousness could not function alone. Consciousness is not purely mental, and everything apart from consciousness is not purely material. Everything is mind and matter; there is no difference between the two at all.

1. Tantra

Through Tantric initiation, one's consciousness is no longer connected with the egoism of ignorance, but only with the wisdom of Buddhahood.

When one receives the initiation from Guru Vajradhara, one's potential for Buddha-wisdom is awakened, and there is no longer any room for human consciousness. The body of a Buddha is not flesh, but wisdom; similarly, the mind of a Buddha is not ordinary spirit, but is wisdom.

If one has passed through the Hinayana and Mahayana and has begun practice of the evolutionary yoga and of the perfect yoga of the anuttara Tantra, one is bound to become immersed in the deepest and highest right view, identifying body and consciousness. All the methods in the position of consequence of the Buddha or heruka (See Appendix IV on the transformation of the body) may be practiced along with this method of transmuting the consciousness. The entire scheme of Vajrayana may be compared to a crystal ball; from any side, one can see the opposite side clearly. When one practices forming the vajra body on one "side," one can accomplish the vajra-consciousness of wisdom on the other "side."

One should be able to see, or at least try to see, every man as the yidam; every woman as the dakini; every sound as a mantra; all foods as nectars of samadhi; every smell as a sacred and secret fragrance; every touch as the smooth, soft feeling of samatha; every phenomenon as a cloud in the sky; every object of Great Love as the Dharmadhatu; Great Anger as the only enemy of one's own self or egoism; Great Ignorance as vidya; Great Pride as the characteristic of Buddhahood; Great Doubt as the Hua Tou of Chan. In the field of one's consciousness, there is no thought of profane, mortal, humanity.

At least, one should try to see every form as the appearance of sunyata, thus approaching the wisdom of profound insight; to feel every sensation as a

manifestation of the truth, thus approaching the wisdom of equality; to think every conception in the awareness of Full Enlightenment, thus approaching the wisdom of the great round and perfect mirror; and to perform only actions of the holy karma of salvation, thus approaching the wisdom of fulfilment. Finally, one's consciousness may be thoroughly transmuted into the wisdom of the vast universe.

The yoga of transmutation of the consciousness lays most stress on mentality. The deepest and fastest path of mentality should be practiced as follows:

2. Mahamudra

Entering the practice of Mahamudra, one discovers the Enlightened Entity in realization when one receives the fourth initiation. Then the sunyata of one's meditation is no longer thought of, but realized. Based upon the realization of the Enlightened Entity, one meditates on it and thus practices the first stage of Mahamudra, called "concentric yoga." When one discovers some volition in the concentration upon the Enlightened Entity, one must leave it and practice the second stage of Mahamudra, called the "yoga of forsaking play-words." When this yoga is matured, "play-words" are abandoned not only in meditation, but in every occasion of daily life. Then one comes to the third stage, called "the yoga of one taste." Here there is no dualism between opposites. One remains in concentration not only in sitting, but also in

every kind of action. Finally, after attaining much skill in the third yoga, so that one practices it without effort, one attains the yoga of non-practice, which is the fourth and ultimate yoga of Mahamudra.

3. The Great Perfection

Through the particular profound right view of the practice of the Great Perfection, imparted by the Nyingmapa School, one views everything as perfect in nature. There is nothing to be liberated; nothing is bound. Thus one needs neither practice nor the four stages of Mahamudra. As in Chan, one reaches the goal "without walking."

I. Distinguishing Sacred and Ultimate Fulfilment from a Profane or Temporary One

1. Excellent Fulfilment

When the practitioner has attained the realization of the Great Perfection, one sees, hears, smells, tastes, and touches everything as sunyata, and all are good. The five consciousnesses of one's five organs become wisdom. One knows the qualities of good and bad and their amounts in each thing, but can never be moved by them. Good things cannot cause lust or stinginess. One's five consciousnesses have been transmuted into the wisdom of perfecting holy karma.

2. Sacred Fulfilment

One lives with the dakini in a cave or under an old, lone tree, and one's mind is occupied with sunyata, so that no lustful actions occur between the two. Whenever there is pleasure, there is found sunyata. One's sixth consciousness is transmuted into the wisdom of profound insight.

3. Enlightened Forbidden Fulfilment

Always naked and accompanied by the dakini, one travels over every mountain and village, wearing without shame any kind of skull ornament such as those used by the heruka. Everyone he sees or meets seems to be not different from himself. To such a yogi, there is no "other" or "self" in his mind. His selfish ego, or the seventh consciousness, has been transmuted into the wisdom of equality.

4. Mad-Like Fulfilment

This yogi appears to be a madman, passing through cities, markets, theaters, and brothels, always singing, dancing, playing, laughing, without any shame. One treats everyone like a reflection of oneself in the sunyata mirror of brightness. Thus one's eighth consciousness is transmuted into the wisdom of the great, round mirror.

5. Victorious Conqueror Fulfilment

One conquers food and can take poison as nectar. Energy has also been conquered, and one may fly anywhere. The directions of every opposite are conquered. To this yogi, samsara and nirvana are not differentiated. The ninth consciousness has been transmuted into the wisdom of the universe, the Dharmadhatu.

Ten Fundamental Vows of the Buddhist Yogi C. M. Chen

(1) May I abide in the highest mystic Buddha stage to reward with gratitude the four benefactors (the Guru, the Buddha, parents, and patrons-sometimes the last one

is all sentient beings).

(2) May I abide in the No-self Dharma nature to save all the beings in the three evil realms of existence (hell beings, animals, and ghosts).

(3) May I gather the victorious significance of the perfect light and a transparent body.

(4) May I from life to life accumulate the voice of Dharani of Anuttarayoga.

(5) May I life by life accumulate the highest will of Buddhahood.

(6) May I with my meditative wisdom-light lure all the demons and outsiders into the Dharma-gate.

(7) Those persons who have no connecting conditions either good or bad with past Buddhas, may I establish good connections with them as they are the most difficult to save, and through their connection with me, may I save them. (This is a very special vow.)

(8) May I inherit the merits of the past Buddhas and by this force enable myself to discover the Dharmakaya of sentient beings.

(9) May I establish on my ground of Wisdom, Right Dharma accumulating the merits and abilities of

Buddhahood for universal salvation.

(10) May I, in this lifetime, gather all the realizations of the Vajrayana to have enough experiences to teach all followers.

**Nine Vows of Non-death of
the Buddhist Yogi C. M. Chen**

(1) Before I accumulate all the realizations of TANTRA, I would be non-death.

(2) Before I fulfill all the wills of my GURUS, I would be non-death.

(3) Before I get all the attainment of my YIDAM, I would be non-death.

(4) Before I offer pleasure and satisfy all the desires of the DAKINIS, I would be non-death.

(5) Before I fulfill all the oaths of all my PROTECTORS, I would be non-death.

(6) Before I pilgrimage to all the Buddha lands, worship all the Buddhas, and promote all the Buddha's teachings I would be non-death.

(7) Before I fulfill all the vows of all Bodhisattvas, I would be non-death.

(8) Before I convert all the Arhats into Mahayana, I would be non-death.

(9) Before I save all the sentient beings in or out of my body, I would be non-death.

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**The Protectors of This Book
The Guardian Kings of the Four Quarters**

Virupaksa (W.)

Vaishravana (N.)

विरुपाक्ष

वैश्रवण



ॐ नमो विरुपाक्षाय

ॐ नमो वैश्रवणाय

विरुढक

धृतराष्ट्र



ॐ नमो विरुढकाय

ॐ नमो धृतराष्ट्राय

Virudhaka (S.)

Dhritarashtra (E.)